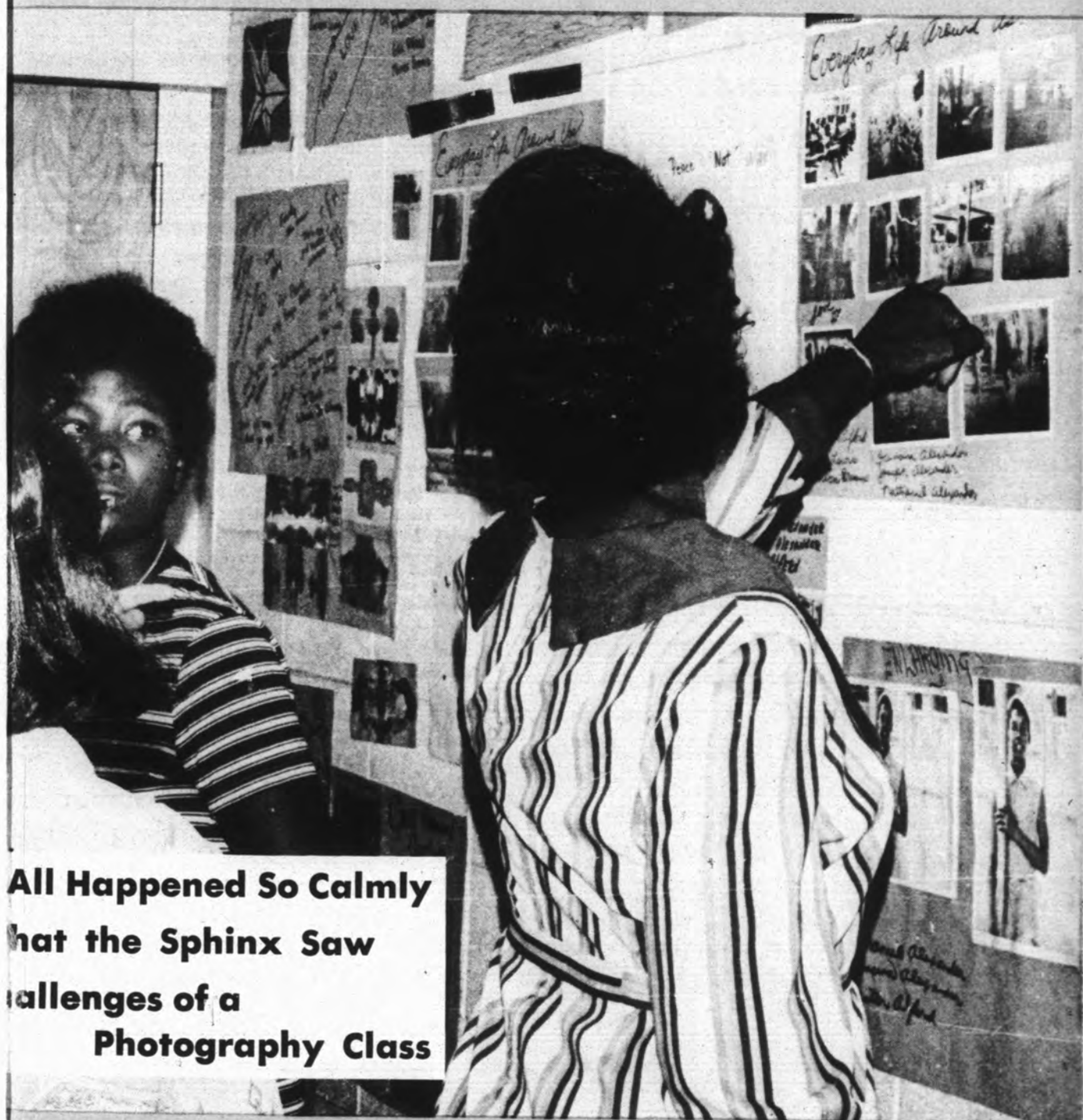


DIVINE WORD messenger

WINTER, 1972



**All Happened So Calmly
that the Sphinx Saw
challenges of a
Photography Class**

DIVINE WORD MESSENGER

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COVER

Mothers View Art Works

Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:
Divine Word Messenger, Bay St. Louis,
Mississippi 39520

PHOTO CREDITS:

Cover and pages 10, 11, 12, 13 to Rev. Geo. Pierk, S.V.D.; pages 6, 17 to Rev. Wm. Kelley, S.V.D.; pages 15 and 18 (cartoon) to The Register & Tribune Syndicate; pages 5, 6, 8, contributed by Anne Tansey.

WINTER — 1972

VOL. 49, NO. 1

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520

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An Electron of Inspiration

Knowing *about* Christ and *knowing* are not the same. St. Paul, for instance knew *about* Christ before his conversion, but after the event on the way to Damascus, he *knew* Christ. "For me to live is Christ!" (Phil. 1; 21) "I count all things to be loss for the excellent knowledge of Jesus Christ my Lord." (Phil. 3; 8)

No one who knows Christ remains the same. A transformation takes place. "Since I have known Jesus Christ," declared the famous Lacordaire, "nothing attracts me anymore." His soul-stirring sermons were fired by his love for his Divine Master. To know Christ is to love Him. To love Him leads the soul to try to be like Him. For example, the poverty of St. Francis of Assisi, the Little Flower of Jesus' childlike confidence in God, the heroic sufferings of the martyrs stem from knowing Christ. This knowledge was galvanized into action through their love for Him. "Jesus is there; then all for Him!" exclaimed constantly St. Peter Julian Eymard, the founder of the Fathers of the Blessed Sacrament and promoter of eucharistic societies, as he pointed to the tabernacle.

How does one come to a deep personal knowledge of our Blessed Lord? By prayer. Did He not give

this assurance? "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you." (Mtt. 7; 7) In his Spiritual Exercises St. Ignatius urges the retreatant to pray for an intimate knowledge of our Divine Lord. He knew that even if one learns from others who Christ is, it is only by an intensely personal experience that one shall come to know Him. Let the following thoughts from St. Augustine help us in our quest for this experience.

"Lord Jesus, let me know myself; let me know Thee. And desire nothing else but Thee. Let me hate myself and love Thee, and do all things for the sake of Thee. Let me humble myself and exalt Thee, and think of nothing else but Thee. Let me die to myself and live in Thee, and take whatever happens as coming from Thee. Let me forsake myself and walk after Thee, and ever desire to follow Thee. Let me flee from myself and turn to Thee, that so I may merit to be defended by Thee. Let me fear myself; let me fear Thee, and be among those who are chosen by Thee. Let me distrust myself and trust in Thee. And ever obey for the love of Thee. Let me cleave to nothing but only to Thee, and ever be poor for the sake of Thee. Look upon me that I may love Thee. Call me that I may see Thee and forever possess Thee. Amen.

Negro Missions Club Up Steady Progress

Some youngsters at the meeting of the Catholic Conference for Interracial Justice in New Orleans told the Church to commit suicide. Their charges of racism and irrelevancy gushed from hearts full of despair. On the other hand, last year's report of the Commission for Catholic Missions Among the Colored People and the Indians presented facts justifying a more hopeful aspect of the work of the Church. Our remarks are restricted to the Negro Apostolate. They are an attempt to give our readers who contribute to this worthy cause, some insight into the work. It is a good policy to "count one's blessings."

About 900 priests are engaged full time in the apostolate. Proportionately considered, this number is more than that administering to the rest of the Catholic population.

The effectiveness of the work is shown for example in the steady increase in the number of Catholics. Last year's statistics indicated almost a three percent growth. In 1969 the figure was 837,141; last year it rose to 854,516. Last year's number of converts totalled 10,575; infant baptisms—25,498.

As other clues to the effectiveness of the missionaries' endeavors, a few instances from many are given here. A Newman Centre serving some two hundred Catholic Negro students is becoming a gathering place for a majority who are non-Catholic. Competent Negro leaders from a parish in the

South are becoming involved in diocesan affairs. Through the interest of Negro Catholic laymen in the Serra Club (an organization fostering vocations to the priesthood) there has been an increase in the number of Negro boys entering a diocesan seminary. The very presence of Sisters as supervisors of a particular school in the South is considered a real apostolate.

The appreciative attitude of their spiritual charges was expressed by the major Superior of a missionary Society thus: "In spite of the changes that are happening in many places, they (the Negro Catholics) want their churches and schools to continue—not for sentimental reasons, but because of their effectiveness."

The favorable results have demanded much diligent efforts. Parochial schools suffer because of lack of Sisters to staff them and because of the financial drain. One great problem of a certain diocese centers around its well-trained high school graduates. They seek more lucrative employment elsewhere. As a result the parishes lose much of their valuable leadership. In the same diocese the Ku Klux Klan burned down one of the school buildings. The Sisters as a consequence were obliged to teach in the public school. Progress in another diocese has been somewhat retarded by the Negro attitude toward integration. Segregating themselves, they talk in terms of "Black Soul Cities".

The Negro Apostolate nevertheless steadily goes on, for it is God's work.

The Father Rivers Story

By RUTH OSWALD

Clarence was the oldest of the three Rivers children. His father saw no hope for his children in Selma, Alabama, so he moved his family to Cincinnati, Ohio, when Clarence was in the fourth grade.

The Rivers family was not Catholic, but St. Anne's school was the closest one to home. The Sisters took in Clarence, Elliott, and later their little sister. A year later when their parents were asked if they wanted their children baptized, they said, "Yes."

A few years later the children were deprived of their mother for a while. She contracted tuberculosis and was in a hospital for a long time. While there she was baptized by the Catholic chaplain.

One day a teacher asked Clarence if he would like to be a priest. He replied amiably he would like that. Each teacher told the succeeding one, "Clarence is going to be a priest." A departing pastor told the new one that the oldest Rivers boy wanted to be a priest.

The new pastor never talked to Clarence about the matter. But when the boy left the eighth grade he began to make plans to have Clarence admitted to St. Gregory's Preparatory Seminary. The boy made no objection and successfully passed all his subjects until he was ready for theology at the archdiocesan seminary.



Father Rivers in "New Born Again."

Years later he told a reporter that he had felt sorry for some of his classmates, who were uncertain whether to go on to the final step of ordination or not. "Don't you have any doubt?" they asked Clarence.

(Continued on Page 6)

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(Continued on Page 6)

It All Happened So Calmly

(Continued from Page 5)



Father Rivers narrating "New Born Again."

"No," he said. "I was sent here to be a priest. I've been made ready. I'll be what I am supposed to be."

No one at the seminary had ever been actually unkind to Clarence Rivers. But there were always nameless shadows which he tried not to notice nor be sensitive to. He had so much inside himself with which to be happy that nothing bothered him.

Every one was very proud of Clarence when he was ordained in 1956. A short time later, his father entered the Church.

Before leaving the seminary the Rector asked him what work he would like to do. He replied, "Any kind of work in the chancery or to teach in a high school . . ."

Nevertheless he was assigned to teach in a high school. This meant more study, the need for more degrees. He continued his education through courses in local universities, Yale and the Catholic University of America. His M.A. was in speech and drama. He was also made assistant pastor of the church in the old neighborhood.

Disturbed at the apathy of people at Mass, Father Rivers decided that they needed liturgical stimulation. All kinds of new music began churning in his head . . . the kind not used in church, a mixture of Negro spirituals and Appalachian folk songs.

When Father Boniface Luyckx, a Belgian liturgist and veteran missionary in the Congo visited Cincinnati, Father Rivers talked to him about the problem, the poor state of Church music in the United States.

"Compose your own," was the challenge. "Write a Mass, an American Mass."

The young priest had no training in music, but he set to work. He had a lot of things going for him . . . a magnificent singing voice, a guitar which he could play, a drama group at the high school called *The Queen's Men*, always willing to do his bidding, and a real live congregation in the parish willing to cooperate with him.

Speaking of his *American Mass Program* later, Father Rivers said, "The entire thing was composed without any

(Continued on Page 8)

NEW NOVICES at ST. AUGUSTINE'S

By FRATER MAURICE MAYO



THE NEW NOVICES WITH NOVICE MASTERS — (Left to Right): Mike O'Kray, Fr. Charles Leisring, Eric Vargas, Tim Lenchak, Tim Mayworm, Rich Mahoney, Tom Tebbe, Dennis Scholbrock, Tom Heding, Roger Schroeder, Ron Kramer, Chris Wong, Sidney Phaneuf, Mike Hutchins, Mark Schramm, Randy McGraw, Maurice Mayo, John Holthaus, Bill Prinz and Fr. Wilfred Reller.

St. Augustine's Seminary welcomed eighteen new men into its novitiate on September 1, 1971. These men come from all parts of the United States to become members of the Society of the Divine Word. The writer, an alumnus of St. Augustine's is with the group to make his novitiate. The new novices will personally discover the meaning of living and working in this religious community.

The novices will become involved in various activities at the seminary as well as social and religious activities in Bay St. Louis and the surrounding area.

These activities range from the general upkeep of the seminary grounds to teaching in C.C.D. programs in the immediate area. Through their involvement with both the seminary and the lay community the novices develop the spirit of the priestly ministry.

In their one year of novitiate the novices will cultivate an attitude of prayer, service and community living under the guidance and direction of Fathers Wilfred Reller and Charles Leisring. Upon completion of their novitiate, these men will pronounce vows as members of the Divine Word Missionaries.

(Continued from Page 6)



Father Rivers in a Grailville Production.

theories consciously in my mind. I simply gathered together elements from folk music which appealed to me, and I believe have universal appeal and applied them to a liturgical setting."

The words were adapted from liturgical and scriptural texts in English translation and set to music. "At first," Father Rivers explained, "I composed the music in my head, then sang it onto a tape recorder to keep from forgetting it. When the different sections were completed I taught them to the congregation. This was how we passed on the music during the first two years.

Then it was recorded with Father Rivers as soloist, just 1,000 at first, until the orders began to roll in to the World Library of Sacred Music which had produced it. Music critics raved over it. Liturgists hailed it as something tremendous. One critic said, "It is like Gregorian Chant with the blues."

This was only the beginning of success. A Jazz Mass followed which won standing ovations at music festivals. Then came the *Dream Chorale* which drew upon the "dream" of Dr. Martin Luther King. Today, Father Rivers,

in addition to being a member of the Archdiocesan Liturgical Commission, has his own institute called, *Stimuli Incorporated*, which was organized on his return from two years' study in Paris.

Calmly, quietly, Father Clarence Rivers literally created a revolution in religious music, drama, ritual and creativity. He describes his institute as "an education program aimed primarily at the average man and the under-privileged, to stimulate creative, constructive thinking and acting, both for personal human growth and the common good."

Father Clarence Rivers is the only black priest ever ordained in Cincinnati, has achieved an international reputation in the field of liturgical music and is influencing millions of people all over the world.

A thin, frail, unobtrusive man, he has accomplished all this calmly and quietly, literally without measurable controversy.

Like most missionaries, Divine Word Father Lawrence La Plante finds his work full of surprises and very rewarding. For example, last year, he started the custom of an Offertory Procession for the poor of his parish in the Philippines. People brought rice, sardines, soap, sugar and used clothing. His parishioners liked the idea so much, that when his birthday came, they surprised him. They brought him birthday gifts during the procession. "Can you imagine a large birthday cake coming up the center aisle of your church?", he chuckled.

... Divine Word News Service,
Techy, Ill.

What The Sphinx Saw

By SISTER ELEANOR QUINN

There was no moon that night and Joseph was content to have it so. The moon light that might have brightened his path would likewise have shown on that of those in pursuit. Now he saw the reason why in God's great plan, His Son had been born outside the walls of the city. From within, it would have been nigh impossible to pass through the guarded and locked gates before daybreak.

He watched Mary draw her veil, oh so tenderly about the tiny form, and again he marveled at her patience. Was there ever a creature so perfect? When, only two short hours ago he had awakened her, she had listened tranquilly while he related the angel's message. Then, rising she had immediately prepared for the journey. He wondered

that she did not question why the message was given to him rather than to her, God's chosen One. Her thoughts were of her Child.

She handed Joseph the baby garments to be put in the saddle bags. He pondered as he watched her mount the donkey. It seemed but yesterday that they had journeyed here.

Slowly, carefully, vigilantly he led the donkey up the steep hill, each step taking them farther from Herod's malice.

Ever thoughtful of his spouse, Joseph began to wonder if Mary was apprehensive of her Child's safety. He slowed his pace and turned to her. She was bending over her dear One with a look of unearthly tenderness, and to his ears came the sweet melody of a heavenly lullaby. Mary was singing to her Baby.

AFRICAN WOMEN'S VIEW ON CELIBACY

Why do African women become nuns when celibate life is so alien to most African cultures and value systems? "The African nun understands her vocation as a real marriage to the person of Jesus Christ," answers Sister M. Francis Mooya, a member of the African Congregation of Sisters of St. Francis at Livingstone, Zambia. "To the African nun, celibacy is positive. It is not only a state of not getting married, but being married in a spiritual way to the Risen Christ. . . . Being married to Christ means being a mother to all God's children, to all Christians . . . to be involved in His work, whatever it may be, putting up with hard things for His sake."

—Mission Intercom



A Mother to All God's Children.

(Continued from Page 6)



Father Rivers in a Grailville Production.

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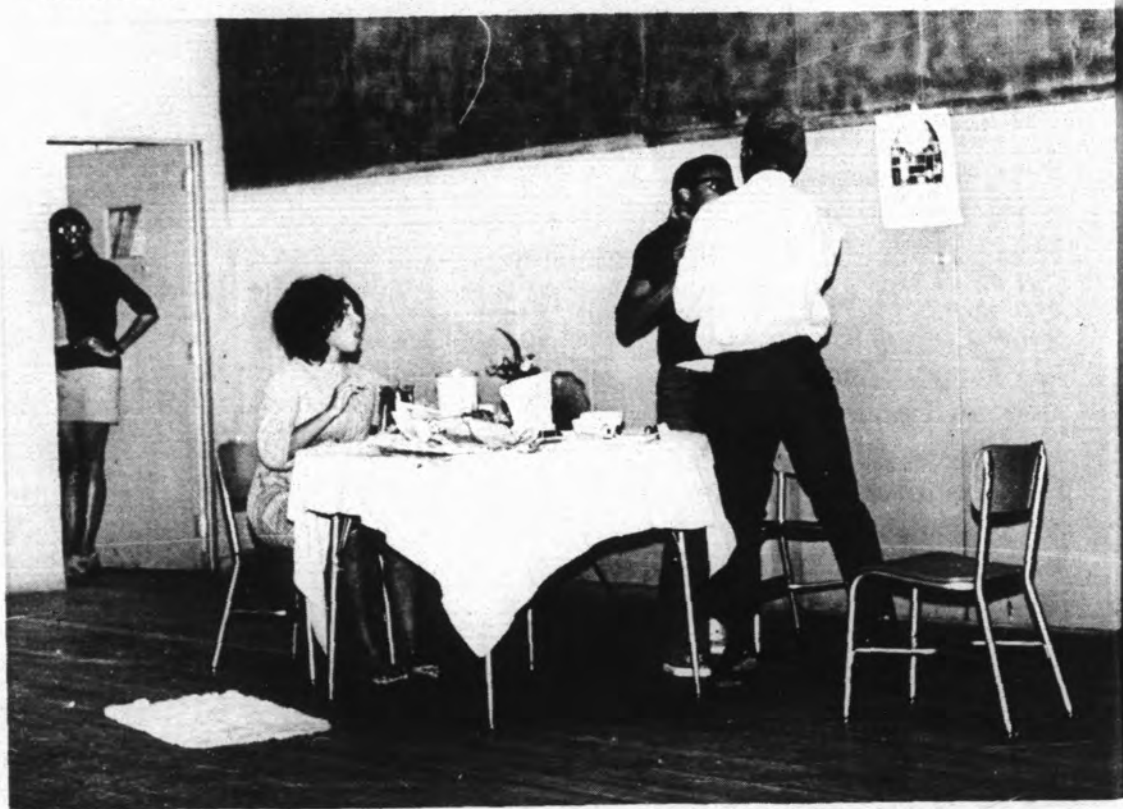


A Mother to All God's Children.

RANDOM SHOTS OF S



Frater Pierk Presenting a Trophy for Outstanding Individual Work.



A Scene
From
A Play

OF SUMMER PROGRAM



Volunteers with the 1st and 2nd Grades.



Choir Directed by a Volunteer.

PRAY FOR VOCATIONS

Challenges of a Photography Class

By REV. GEORGE PIERK, S.V.D.



Creative Design, Vestment-making.

(EDITOR'S NOTE: *Father Pierk wrote this article while as a seminarian he was assigned to the Immaculate Heart of Mary parish, Lafayette, La. during the summer. He has been ordained in December.*)

I came last summer to the Immaculate Heart of Mary parish in Lafayette to help with the program. My interest lay in photography, but I did not know if the youth would care for such a course. It was a relief when the pastor and his associates assured me that this would really be an enrichment for them. So, one Sunday, it was announced that I would teach photography. Its aim would be to help the young people to express and share their experiences. This was certainly a great goal. It was doubtful however of being realized in just six weeks.

In one of the first sessions I asked the students to use magazine pictures

plus their own writing to tell a story about their own lives. To my surprise they wrote rather about somebody else! At first I thought that they misunderstood me. But in the discussion following, they showed the same eagerness to reveal interesting facts about somebody they knew in the group. I began to realize that fear of being ridiculed kept them from mentioning anything about themselves. From this I concluded that they might do better working in groups than as individuals. Six small groups were to compete against each other. Thus the individual did bring out his talent which was finally shared by the



Observers of a Play.

larger group. I observed that the more the small groups got together, the more they began to understand and respect each other.

When some of them would ask me to take their picture, I would give them my camera saying, "Be sure to take a couple of your friends, too!" This was



A Trophy Winning Group.

a challenge to them. It turned out to be a good way to have them express what they saw in others.

I felt that my background in photography was sufficient to lead the class in artistic self-expression. While it has been my hobby for years, now I considered it an art. All of a sudden it became a challenge also for me! I had to show that photography was more than snapping pictures. In the program this meant more than merely displaying my technical ability to handle an expensive camera, develop film or print pictures. I had to encourage the students to find their own artistic expression and thus develop their talent. It also meant that I had to work closely with them so that they could get to know each other, break down any barriers of race, age, knowledge, and share what each personally thought about art. It also meant that as a group they could learn more about themselves and their lives in the parish.

Registration was slow, but eventually 28 boys and girls came to the work-

shop. They came from different schools. About half of them had summer jobs. Their ages varied from 12 to 17. Because of such difference in background and age I had to put in extra time so that they would not be at too much disadvantage when all would be together for the evening sessions.

After viewing and discussing a few movies on art and artists, we started to "shoot" picture stories with cameras mostly provided by the parish. These stories were chosen by each of the six



Another Sewing Class.

smaller groups. They shot a roll of film, developed and printed it in the darkroom which I had set up especially for them. After that, they composed a story about their own lives.

Of course a lot of patience was necessary on their part and mine as each learned about the technical side of a camera and the work in the darkroom. Some were not very keen on processing the film and printing the pictures. They showed greater interest in drawing and painting. Others pursued the printing and composing of photos with great in-

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Profiled by His Word . . .

By SISTER MARY SAMUEL STEFFEN, O.S.F.

The disciples came to Jesus asking, "Who is the greatest in the kingdom of heaven? Jesus called a little child . . . and said: "Unless you become like little children you will never enter the kingdom of heaven. The greatest in the kingdom of heaven is the one who humbles himself and becomes like this child.

—Matthew 18:1-4



Sister Mary Samuel
Steffen, O.S.F.

"Unless you become like little children . . ."

Artist Morrie Turner has built a classroom without walls and peopled it with "Wee Pals." These multicolored youngsters prattle across daily comic strips in seventy-some newspapers scattering ideals for interested readers who wish to become eligible for the Kingdom according to the Biblical standard.

Forty-seven-year-old Morrie (Morris) Turner seeks to entertain and educate through the antics of his "paper family". It was a happy day for him in 1966 when Lew Little, now president of the Register and Tribune Syndicate, Inc., spotted WEE PALS, recognized the strip's potential, and signed its black creator to a five-year contract. Thus protected, one of America's "most perceptive social commentators" continues to "chip away at

interracial barriers" with humor and love.

It takes real humility for an adult to shake off facades and stand before the public open as a child. Sometimes this openness is a problem for children too. We see this particularly in bespectacled white Oliver's relationship with the other "Pals". Listen to him play it safe in this 9/24/'68 encounter: Surrounded by four lads, Oliver formally introduces Peter as Mexican-American", George as "Oriental" and Rocky as an "American-Indian". Then in a benevolent gesture, Oliver places his hand on Randy's shoulder and announces: "This is Randy. He is an Afro-American, Negro, Black, Colored, Soul Brother!" Before another descriptive term has a chance to escape the emcee's lips, Peter deflates the pompous speaker by asking, "And what are you?" With wisdom several sizes too large, Oliver backs away muttering, "Very careful."

In subsequent give-and take experiences Oliver learns that being "very careful" doesn't always work. The 8/8/69 strip shows the poor lad cringe as Connie explosively proclaims her hatred of him. Bewildered black Sybil rescues Oliver by questioning their white friend's sudden attack. The answer? "I was just pretending to be grown up."

Those of us who see our reflection in Connie's mirror must admit that

the image isn't flattering. It's this very admission however, that insures Morrie's success as he works with pen and brush in his role as entertainer and educator. Specifically, he attempts "to point out the natural, wonderful amity that exists in the world of secure, unprejudiced kids, free from fear . . ." The artist-teacher thus furnishes a stage where humanity expresses itself.

"The greatest in the Kingdom of heaven is the one who humbles himself."

Morrie's play is actually work for all who are serious about becoming great in God's eyes. Trevor Wyatt Moore, specialist in the field of art evaluation, offers this insight:

The problem lies in the very nature of the cartoonist's art: Cartoons are caricatures. They deliberately attempt to make people look funny, often placing them in ridiculous situations. When we laugh, we're laughing at ourselves and our own foibles, although we often deceive ourselves into imagining that it's the other guy's discomfiture which whips up froths of mirth.

Extreme-adult racial tensions naturally make Morrie uptight. Instead of giving way to despair though, he places his trust in youth and tries to keep cool through WEE PALS. While he sees nothing wrong in using art for social protest, he prefers a more positive approach . . . one which shows the reward of people living and working harmoniously together. As for using children to dramatize for him, we have his own explanation: "My hope is in the new generation . . . aware, unprejudiced, militantly idealistic. Hope? Wow! Man, I'm a cartoonist, so I'm not only allowed, but *expected* to indulge in the wildest, most exaggerated dreams."

When the author of this profile wrote to Promotion Director Walter Graham of the Register-Tribune Syndicate, there came bountiful material about this highly motivated dreamer: feature stories by Dennis Blank, Marlene Cimonis, and Trevor Wyatt Moore, along with a generous number of WEE PALS reprints, a 5" by 16" original, and a handsome photo of Morrie. The original strip is already framed and is easily described: Oliver with head



Morris (Morrie) Turner, Creator of "Wee Pals."

thrown back dreams aloud in the presence of Connie and Randy: "I WONDER JUST WHAT LOVE IS." Connie's vigorous "STOMP!" makes the sophisticated fellow's head fall to his chest, star-studs his toes, and prompts the complaint: SHE NEVER SAYS SHE'S SORRY!" Up-to-the minute Randy offers little consolation but he has the answer: "THAT'S WHAT LOVE IS, OLIVER!"

The man behind WEE PALS began cartoon-doodling when he was a boy, and he claimed E. Sims Campbell as his hero. Then came World War II.

(Continued on Page 18)

(Continued from Page 13)



Spellbound.

terest. Two boys actually set up their own darkroom at home so as to con-

By Divine Word News Service,
Techy, Ill.

"In the States, probably the biggest problem for a boy and girl who decide to marry is whether the photographer will be free that day," observes Father Lawrence La Plante, a Divine Word missionary in the Philippines. "In my parish of Pamplona, things are not so simple. Many couples face more complications than wedding photographers."

He goes on to show the many problems involved. Couples from Pamplona and nearby villages surprise him frequently by showing up at the church all dressed up for the wedding with no advance warning. A pig has been slaughtered, special foods prepared. The family and relatives plus lots of friends have come to witness the ceremony and join in the celebration.

tinue this interesting hobby after summer was over.

Most of the youngsters started only at the end of the program to show that they could express something worth sharing with others. But all were very happy when they could show what they had done in an artistic fashion. The day for the final display of their art work came too soon for most of them. But whether finished or not, one could not fail to see the great enthusiasm with which they made efforts. They made sure that each piece bore their names in big colorful letters. They *wanted to be somebody . . . and they were!*

This means that the priest has to do a quick job of interviewing the couples to be sure they have a license; are both baptized, instructed in their Faith, and realize the sacredness of the wedding ceremony? Then all the papers must be filled out. Finally the marriage is solemnized. Some days while travelling to their villages, this happens more than once.



A Filipino Wedding.

ALONG THE DIVINE WORD MISSION TRAIL

BAY ST. LOUIS, MISSISSIPPI (The Seminary)

Vocations seem to be on the upswing according to the reports given at the Vocation Directors' meeting here. The "Live-Ins" program was reaping gratifying returns. Among the goals set for 1971-1972 was that of stimulating a general interest in promoting vocations for our own Divine Word Missionary Society. "If it's worth belonging to, 'reasoned the chairman Father Fred Rudolph,' it's also worth promoting."

A workshop on personal experience as being revelatory engaged a sizable number of confreres. It was conducted by Dr. Ruland J. Westly, M.A. Ph.D. of Loyola University of Chicago. At the end of the five sessions all had a better understanding of the enigmatic Greek maxim, "Know thyself!"

"Operation Renovation" is our high school students' project. Its aim is to renovate the students' quarters in the oldest building on the property. They are convinced that an attractive abode is conducive to attracting more vocations.

After his visitation of our missions in the Southern Province, Father John Bukovsky made our seminary his temporary headquarters while Visitor for our Divine Word Missionary Society in the United States.

Mother M. Siegfrieda, the Mother General of the Carmelite Sisters of the Divine Heart of Jesus paid us a visit. As a visitor she was of special interest to us since she is a cousin of our seminary's revered founder . . . Father Christman. Together with her three companions in religion she made a tour of the grounds, especially the cemetery, the final resting place of her renowned kinsman. Father Provincial Bowman was the guide for the occasion.



Mother Siegfrieda beside the grave of her cousin, Father Christman.

LAFAYETTE, LA.

(Immaculate Heart of Mary Parish)

Last summer the place was humming with youth activity. Over 250 children took part in the catechetical program. About 50 enrolled in the evening project which was devoted to art. A young people's choir was formed. A drama group made its debut at the close of the session. Divine Word seminarians George Pierk and Michael Laschak as organizers were ably assisted by a host of volunteers . . . nuns as well as parishioners.

MISSION AWARENESS

The plight of Third World peoples is being made vivid by a mission education program of the Columban Fathers. Monthly mailings to some 9,300 Catholic elementary schools across the country include brochure-bulletin board displays, magazines and bookmarks. For free kit write to: Columban Fathers, St. Columbans, Neb. 68056.

. . . . Mission Intercom

PROFLED BY HIS WORD

(Continued from Page 15)

While serving with the all-black 477th Bomber Group of the U. D. Army Air Force, Morrie doodled for GI publications. After the war, with a wife and a son to support, Morrie worked eleven years as a clerk for the Oakland, California, Police Department. He pursued comic art during off-hours until his free-lance sales were stable enough to become a full-time job.

WEE PALS and Morrie Turner's popularity grew together. In December,

1970 he joined other guest panelists in discussing "Child Development and the Media" during a White House Conference on Children and Youth. He makes no apology for his pied piper relationship with children. The gospel of love which his moppets are teaching invites us to prepare with them for the Kingdom ahead. NAACP according to Randy is a reminder which means: NEVER ABANDON ADOLESCENT CAUCASIAN PALS. Surely, Oliver will find an equally beautiful slogan at Morrie's fingertips.

WEE PALS

by Morrie Turner



REPRODUCED BY PERMISSION OF THE REGISTER AND TRIBUNE SYNDICATE

Former General of Divine Word Missionaries Succumbs

Death came to Rev. John Schuette as the result of a car accident in November. The former Superior General was driving to work when his car left the road and collided with a tree. He was 58 years old.

The third of nine children, Fr. Schuette was born in 1913 at Essen, Oldenburg, West Germany. At the age of 13 he began his studies with the Divine Word missionaries at Steyl, Holland. While still a seminarian, he served as a professor at one of his Society's seminaries. After ordination in 1939, the deceased was missioned to China where his outstanding abilities as professor at the Catholic Fu Jen University in Peking, as Pro-Prefect of the Prefecture Apostolic of Sinsiang and as Provincial Superior of his confreres made him a prominent figure in the mission world.

After his expulsion with other missionaries from Red China, Father Schuette devoted his time to obtaining a doctorate in Missiology (the science of the missions) at the Muenster University in Westphalia, West Germany. Then followed another spell of teaching in the Divine Word Seminary of St. Augustine's near Bonn, West Germany, as professor of Missiology and Homiletics. He was soon named Secretary of Missions for his Society.

In 1958 the office of Superior General was given to him. This post he relinquished at the end of his term to assume other important tasks including which, among many, was that of the Holy See Committee for Human Development. He is also credited



Pope Paul and his devoted servant, Fr. Schuette. . . . A Missionary through and through.

with being a major initial author of the Vatican II Decree on the Church's Missionary Activity.

It was while performing his duties as Vice Secretary of the Pontifical Commission of Justice and Peace that his Divine Master called him to his eternal rest. Father John Musinsky, Superior General of the Divine Word Missionaries paid tribute to his predecessor in these words: "The untimely death of Father John Schuette is a great loss, humanly speaking, both to our Society and to the work of the Church. He was a missionary through and through; one who devoted his talents and his enormous energies to the mission cause. We can only wonder why his fruitful activity was cut off at the age of 58. But God's ways are not ours."

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—seventy-five dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass?

How Many?

For what intention?

Offering?

Send Mass intentions (with your name and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND THE BROTHERS

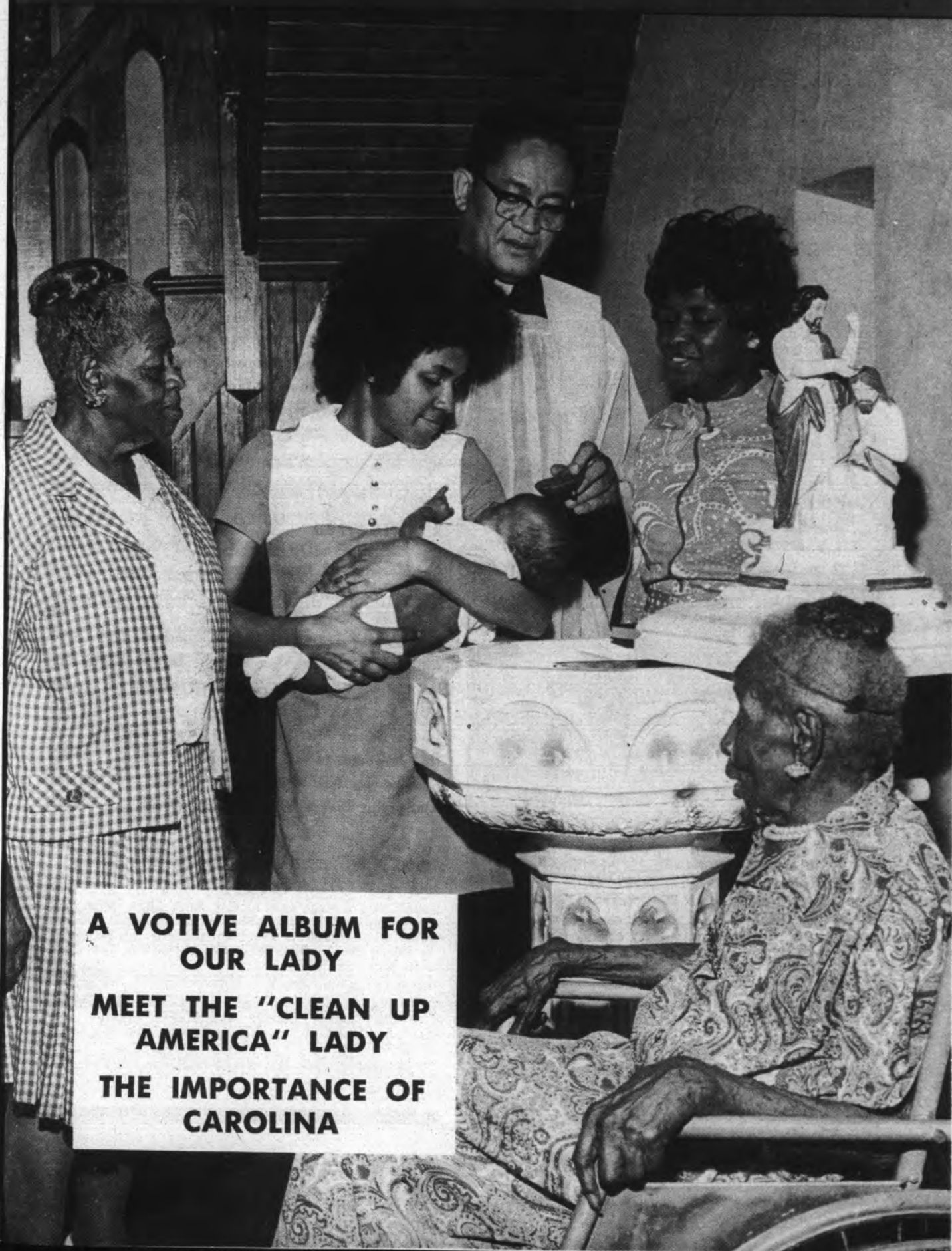
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Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

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DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520

DIVINE WORD Messenger

SPRING 1972



**A VOTIVE ALBUM FOR
OUR LADY
MEET THE "CLEAN UP
AMERICA" LADY
THE IMPORTANCE OF
CAROLINA**

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DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

John Gerding, S.V.D.

COVER

Five Generations at the Font
of St. Mary's Church
Houston, Texas

Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:
**Divine Word Messenger, Bay St. Louis,
Mississippi 39520**

PHOTO CREDITS:

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back cover & page 38 to Columban Fathers
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SPRING 1972


VOL. 49, NO. 2

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Printed by Sullivan Brothers, Lowell, Mass. 
SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
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An Electron of Inspiration

"Jesus most lovable" is one of the invocations of the Litany of the Holy Name of Jesus. It refers to Christ's winsome way of dealing with people. The Gospels show that all who approached Him with good will were soon captivated by the charm of His personality. It filled them with inexpressible joy to have met Him. "We have found the Messiah!" declared the elated Andrew to his brother Simon. People felt irresistibly drawn to listen to His discourses. Reluctantly they left Him and eagerly awaited His return. "They are all seeking You", His disciples informed Him as He returned from a secluded spot to pray. Two occasions are recorded when vast crowds followed Him for days. So fascinated were they that their most pressing needs seemed to have been forgotten: He had to feed them in a miraculous way. Even His enemies admitted, although with chagrin, the sway of His attractive personality, "The whole world has gone after Him!" From all sorts and conditions of people which came to Jesus we can understand something of His attractiveness.

That same attractiveness of Christ persists in our modern times, for He does not change. "Jesus Christ is yesterday, today and the same forever," St. Paul assures us the attractive personality of Christ has encouraged the martyrs to die for Him. They all felt the same about Him as St. Polycarp.

When he was commanded by the judge to revile Christ and go free, he replied, "Fourscore and six years I have served Him and He has done me no wrong. How then can I blaspheme my King and my Savior?"

Men and women have bound themselves to His service by the vows of religion. Each agrees with the statement of St. Theresa of Avila: "Jesus Christ is my *all*; without Him, *all* is nothing to me." Missionaries leave home to bring His message to the ends of the earth. Explaining their unusual behavior St. Paul put in their mouths the reason: "We are fools for Christ's sake."

How else can the presence of many worshippers at daily Mass be explained? And the same question can be asked about the many who make daily to the churches throughout the land? The captivating personality of Christ in the Eucharist is the answer. "Withdraw from me, O Lord!", was the regular plea of St. Aloysius as the time for his Eucharistic visits limited by his superiors was over. How many like the Saint are loathe to leave His presence!

The present day "Jesus Movement" also bears witness to the attractiveness of Christ. A spokesman of the Jesus People offered this explanation: "This is not some God we've psyched ourselves into — not an escape. Jesus is an everyday living reality." May His loveliness prove the same for us!

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Prayer for Unity Expresses Love

The Week of Prayer for Christian Unity has passed; the motive supporting it remains — Christian love. Fr. Titus Cranny, S.A. developed this theme for the above-mentioned occasion. We are pleased to present, though belatedly, most of his thoughts here.

"Is it imperative for us now to realize some of the implications of love in regard to Christian Unity. Much of the interest and enthusiasm of the years following Vatican II has waned. People are content to return to their former position of complacency. We need renewed dedication to the cause of unity. It must become active in the life style of every Christian. It must show itself in the spirit of love. Love demands sacrifice, concern for others, the all-out giving of self.

"Pope John XXIII who lived the command of Christ to love in a most wonderful way felt the imperative of love in regard to unity. 'Many misunderstandings have been smoothed over' he stated, 'and everywhere there is a keen longing for brotherly relations . . .' We must therefore continue to strengthen the bonds of charity in order to prepare the way for increasing, and more ardent efforts, in expectation of God's good time.

"The purpose of the Week of Prayer for Christian Unity is to act as a stimulus to sincere and persevering prayer throughout the entire year. It cannot

be limited to a short period in January; it must be an expression of love every day.

"Father Paul James Francis, the founder of the Society of the Atonement stressed both the primary and the need of love. He was fond of citing the example of St. Francis of Assisi as an apostle of unity in reconciling the People of God through the magnetism of his love.

"When Cardinal Willebrand visited the United States last summer, he said he feared both impatience and apathy in regard to Christian Unity. Love is a cure for both. 'Love is patient, is kind,' writes St. Paul. It gives the push to prayer and to action; it is not constant with the status quo. It makes a person be and do. It is the secret of Christian holiness and the most necessary factor to bring together all the members of the Christian family.

"Each time we pray the Lord's Prayer, we should have the intention of unity. When we take part in the celebration of the Eucharist, we ought to pray for unity."

Father Cranny concludes with an observation of Pope John; "On the Last Day of the Particular and Universal Judgment, every individual will be asked not whether he succeeded in restoring unity, but whether he prayed, labored and suffered for it . . . and whether he gave full scope to the *impulses of love.*"

A Votive Album for Our Lady

Milo Pelc spent three years in communist prisons. On the train that took him, an escapee, from Prague to Bratislav, he vowed that if he ever reached America, he would do something outstanding to honor the Blessed Virgin Mary. His manner of escape was a quasi miracle. One of the guards happened to be a close friend of his father. For his sake, the guard provided Pelc with money and a train ticket to make his break for freedom. A long, perilous trip took him to Salzburg, Austria where he entered a camp for displaced persons. Three years passed before he was allowed to embark for New York.

Handicaps common to foreigners had to be faced. His limited command of English was one of the obstacles in the struggle to make a living. But Pelc's strong faith and desire to fulfill his vow gave him courage. At times he had but to look at the stub of the Prague-Bratislav train ticket. Though tattered, it was still legible — a constant reminder of the promise he had to keep.

Some years later, an unusual idea came to him. Why not produce a record album to honor Mary? He had a degree in music from the University of Prague. The album could be made up of words and melodies showing



OUR LADY'S ALBUM FOR ALL

how Our Lady is venerated throughout the world.

The idea stuck. Pelc began gathering Marian hymns from over 20 countries. He then arranged them in the original tongue and authentic instrumental style of each country. The recording with full orchestra and chorus was the most difficult because of the expense involved. Thus after extensive research and great personal sacrifice, Milo Pelc finally fulfilled his vow.

He presented his stereo-album entitled "Regina Mundi" (Queen of the World) to close friends and leaders of the Church, including the Holy Father. So impressed were they by its warmth and beauty that they encouraged him to produce the album for all to enjoy. A record company called PAX now makes the album available.

The Case for L'Osservatore Romano

By REV. FRANCIS PIRO, S.T.L.

L'Osservatore Romano is a unique newspaper chiefly because of its evaluation of human events. It was founded June 26, 1861 as a source of information for the Vatican in political and religious affairs. So faithfully has it adhered to its commitment that the paper has won admiration for its objective reporting at a time when most newspapers would indulge in undue publicity and sensationalism.

At the time of the Council of Vatican I, it took an ecumenical course at a time when ecumenism was not a high-sounding word; for it lay emphasis on the invitation of Pope Pius IX to the Bishops of the Eastern Rite and Protestants to attend the sessions.

As the "voice of the Holy See" the Vatican paper was relentless in its opposition to the trends of Liberalism and Socialism. It was particularly active in commenting on the great impact and moral weight of Pope Leo XIII's Encyclical "Rerum Novarum."

During World War I, the paper was an indispensable source of information in its reports on the initiatives of the Holy See as to helping the prisoners of war and ending the conflict. The same policy of impartial reporting and analysis of war events was pursued in World War II.

In its ever-increasing and distinctive role, L'Osservatore Romano faithfully but impassionately recorded all the political conditions leading to the ad-

vent of Fascism which along with National Socialism in Germany would soon prove ideologically dangerous and socially disastrous.

The English edition of L'Osservatore Romano is one of the weeklies in foreign languages added in recent years. As such it enjoys a certain particular attachment to the Holy See and hence can offer a substantial contribution to the work of the Church among all English-speaking peoples. Here are some of the features of this publication; the complete, unabridged text of all the Pope's addresses, discourses and messages; a translation of all Pontifical documents with commentaries; many complete texts or excerpts from Pastoral letters; articles by well-known theologians and philosophers dealing with current matters in the Church; news briefs from around the world. The Vatican Bulletin, a part of each edition lists all private audiences, nominations and appointments of the Holy Father. The 12-page tabloid is alive with photos of either news value or artistic merit.

To expedite the practical side of subscribing to the paper, it is advisable that a check or money order be sent to: Rev. Francis Piro — the American correspondent — 2625 "B" Street, Philadelphia, Pa. 19125. The checks or money order must be made out to L'OSSERVATORE ROMANO. Annual subscription rate is \$15.10 (air mail). There is no surface mail service.

Another Harvester: REV. ROBERT BISHOP, C.M.F.

Years ago our Divine Master's urgent appeal for laborers in His vineyard struck a responsive chord in the heart of Robert Bishop, a lad of Memphis, Tenn. But it was only on Dec. 11, 1971 that he was able to answer that call as a priest, another harvester of the Gospel. Father Robert Bishop as a member of the Claretian Missionaries will soon be assigned his position in this field of labors so dear to Christ the "Lover of souls" as the Litany of the Holy Name of Jesus invokes Him.

Our new priest is the son of Mrs. Dorothy Bishop and the late Robert Bishop, senior. He was born in Memphis, Tenn. on June 28, 1940. With his family he came to Los Angeles, Calif. in 1949. It was there that the Claretian Missionaries' way of life so attracted him that he began his studies for the priesthood with Congregation in 1965. Young Bishop resided at the Claretian Seminary while pursuing college work at Loyola University, Los Angeles, where he eventually earned a Bachelor's degree in philosophy.

Father Bishop began his theological studies at the University of San Francisco where he is presently completing his studies for a Master's degree in theology.

The newly ordained was raised to the rank of the priesthood on Dec. 11, 1971 in the Annunciation Chapel of San Gabriel Mission, San Gabriel, California by Archbishop Timothy Manning at 7:00 in the evening. Father Bishop concelebrated his first Mass at



REV. ROBERT BISHOP, C.M.F.

the Holy Name Church in Los Angeles on Dec. 12, at 12:00 noon.

As a Missionary Son of the Immaculate Heart of Mary (for that is the meaning of the initials C.M.F. after his name) may he bring souls to Jesus through Mary!

MISSION OF FRIENDSHIP

The new Diocesan Mission Sending Office in Erie has established ties between that diocese and the archdiocese of Merida in Yucatan. In exchange for 2 lay mission workers from Erie, Merida sends 2 volunteers (1 priest, 1 major seminarian) to work among the Spanish-speaking migrants in Erie.

MISSION INTERCOM

Meet the "Clean Up America" Lady

"Slums are made by people, not by plaster or brick!" Mrs. Mattie Rice Coney never seems to tire in telling her fellow-citizens of Indianapolis. And who is this Mrs. Coney? She is one of the foremost leaders in the improvement movement of urban America. The razor sharp wit and down-to-earth humor of this teacher made her much sought after as a public speaker. Here are some samples of her straight-from-the-shoulder remarks — dubbed Mat-teisms," for they express her philosophy of life.

"Bad neighborhoods develop because individuals fail."

"The biggest drug on our market is apathy."

"You can't act like an inferior and then demand respect as an equal."

"No one is so underprivileged that he cannot keep clean."

To her goes the credit of starting the clean-up campaign in Indianapolis—a campaign which was eventually to become nationwide.

During her 30 years as a teacher in the slum area, she noticed the gradual decline of self-respect and responsibility. The breakdown of order and purpose in the schools disturbed her. The disappearance of courtesy alarmed her. The lack of interest in cleanliness disgusted her. She decided to do something about the situation.

Encouraged by the Rev. Bernard L. Strange, pastor of St. Rita's Church, Mrs. Coney founded the Citizens' Forum Inc. It was based on the original meaning of the ancient Roman one where public business *was transacted*. From the outset the idea of a *talking* forum was ruled out. It managed to launch massive clean-up campaigns. It removed astronomical quantities of

trash, like disused refrigerators, old cars and junk from the yards and streets. In one year, the Forum collected more than 42,000 tons in 26 days!

In order to clean up and restore order to the heart of Indianapolis, the energetic and yet humorous Hoosier had to take extended leave of absence



MRS. MATTIE RICE CONEY

from teaching. Her husband, Elmo, a former teacher and businessman ably assisted with the campaign. This husband and wife team operated from a simple office on a modest budget defrayed by the local branch of the Lilly Foundation. They took no government money.

Although performing a herculean task in trying to cleanse the "Augean

stables" of urban decay and disintegration, the Coneys always radiated cheerfulness and hope. They set the pace for the project by brightening up the corner where they lived. They formed a volunteer organization which work block by block. These "Block Clubs" as they are called, work like regular organizations with regular meetings, officers and a definite program for improvement. Black and white help in the clean-up program. Acting like the whip in a political party, Mrs. Coney shows that she is the "roll-up-your-sleeves — get-the-job-done" type. She shows no sympathy for the malingeringer, the demonstrator, the protestor, nor whiner of any race or creed. The success of her program is readily evident in the restoration of many neighborhoods.

She does not believe in taking all the credit. She prefers to "give credit where credit is due." Hence in referring to one of the restored neighborhoods she said: "The pride and caring were there. These people simply had been too busy raising their children and getting through the daily routine of life to notice each other or their deteriorating neighborhood. All we did was to reintroduce them to each other, and they took it from there."

Organizations in and outside of Indianapolis have not been slow in recognizing the valuable contribution which Mrs. Coney has given toward improving urban America. The national drive to clean up America was the brain child of Dr. Kenneth D. Wells, president of the Freedoms Foundation. His trust in the cooperation of the news media was not misplaced. The trash cans, and various slogans discouraging the "litter bug" habit are familiar sights everywhere.

Mrs. Coney is the holder of the National Award from the Freedoms

Foundation at Valley Forge, Pa. In 1969 the Hilldale College, Michigan awarded her with the honorary degree of Doctor of Social Welfare. Her



OKAY, AMERICA — HERE COMES MATTIE!

Cartoon courtesy of TOPICS NEWSPAPERS
Indianapolis, July 11, 1968

achievements have made news in a number of periodicals like TIME, U.S. NEWS & WORLD REPORT and the READERS' DIGEST. The Citizens' Forum has received commendation in the CONGRESSIONAL RECORD. The "Clean-up America" nationwide campaign was patterned after the Citizens' Forum.

In her own way, Mrs. Mattie Rice Coney put into practice the motto of the Christopher Movement; "Better to light a candle than to curse the darkness."

TRUISMS

*If there is right in the soul,
There will be beauty in the person.
If there is beauty in the person,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation.
If there is order in the nation,
There will be peace in the world.*



From the Pax Christi Album

**SORTING
CANCELLED
STAMPS**

GIVING RELIGIOUS INSTRUCTIONS



ti

Pax Christi, a missionary group of women originated in Greenwood, Mississippi in 1952. Prominent among the activities of the apostolate is *Center Light*, a paper which claims to be "the smallest newspaper with the biggest heart for the people."

PREPARING
AN EDITION OF
"CENTER LIGHT"



SORTING
OLD CLOTHES

PRAY FOR VOCATIONS

Divine Word Missionaries at Black Expo '71

By Divine Word News Service, Techny, Ill.

As part of their efforts to recruit black vocations, the Divine Word Vocation Directors arranged for a booth at Chicago's Black Expo '71. Although pressed for time because of short notice, a flurry of telegrams and letters of invitation was sent to the local political figures among whom were the black Chicago aldermen as well as religious leaders. A large poster with a supply of invitations to visit the exhibit was delivered to 10 predominantly Negro high schools and the three parishes served by the Divine Word missionaries. A sizable amount of hand-out literature was also prepared for the occasion. Several pictures of black student activities, such as the "Soul Package" of the Society's college at Epworth were made for display at the booth. Negro students from there and CTU staffed the exhibit.

All were in praise of the booth. It was felt that the idea was inspired. The booth traffic was high. Besides some of the Society's members, visitors from among business people, clergymen as well as schools were favorably impressed. There was much questioning about the relevance of the Society's role in the black community.

Observed a prominent public relations official: "The Divine Word Missionaries' participation favorably influenced a whole generation of Chicago black school kids and their teachers.

The result should yield the Society candidates in the future."



"SOUL PACKAGE" PERFORMED

Mary's Shrine Attracts Mohammedans

At Our Lady's Shrine, Trebisonda, Turkey, Father Succi, a Capuchin, reports that crowds of Mohammedans who are sick, accompanied by many men, women and children come to his church every Sunday. Before entering, they take off their shoes and hats, after which they sit on the carpet in front of the sanctuary. When the priest comes out vested for Mass, all sing a hymn of praise to Almighty God. At the end of the Divine Service they recite the "Our Father" in Turkish.

MISSION INTERCOM

■ *The Importance of Carolina* ■

By JULIANA B. LEWIS

Carolina came to us from south of the border. As far as we were concerned her importance to us was clearly established from the day she arrived in our household; but this is the story of how she came by *her* importance.

On looking at Carolina, it would probably never have occurred to anyone to find her lacking in importance. Her body, even though it had reached fifty-four years of age, was well-fleshed, firm and erect, and always carried with great dignity. Her gaze through dark-rimmed glasses was serious, direct, and at times, penetrating. With her short, coal-black hair contrasting with a much lighter skin, she cut a very fine figure of a woman. Her attitude matched. She was calm and philosophical and had great faith — in just what, I had never been quite sure. Aware of the many disasters which had befallen her and her large family before and after it came to the States, I could only surmise that her faith lay mainly in the future. For the present, one paralyzed brother had been left behind in Mexico, where he was being treated for an incurable illness; and here a favorite and handsome son was disfigured from an unfortunate accident at his factory job; while a pretty niece was scarred in love. But Carolina absorbed knocks like the Rock of Gibraltar. She was always in place, quietly keeping the faith.

One day when Carolina came in, there was something about her demeanor that was different. She went about her routine as usual. This included rounding up every loose bit of textile she could find in order to plunge it into the washer which still absorbed her interest. Then would come the part she liked best. With an experienced hand leisurely and confidently directing the iron over shirt or dress, she stood still, without further ado or need to look up household tasks, to daydream, or observe us, or talk. But this day I could tell that something special was up. Her voice was not long in coming to me from behind the ironing board:

"Señora, I have something to tell you," she announced in Spanish, still the only language in which she felt at ease.

"Yes, Carolina, what is it?"

With color coming quickly to her face and a rare smile — almost a giggle — she answered with obvious relish; "Ya tengo mi importancia!"

The announcement left me completely at sea, although I had taken Spanish in college and understood the words well enough; "Now I have my importance!" Rather than bluntly ask in just what this newly acquired "importance" of hers consisted, I followed with, "Y, eso?", meaning more or

less, "And so? Go on - - -." She looked ready to burst with satisfaction as it came out:

"It's my name, señora, my name - - - it's in the telephone book! Here!" She was triumphantly thrusting the new city directory in my direction, while repeating like an incantation, "mi nombre, señora, mi nombre . . ."

My first unthinking reaction was to laugh, but she had the grace to forgive me, and then to allow me to congratulate her in all seriousness when I finally perceived the significance of the event to her. She, Carolina Ramirez, had her name in the telephone book! She had an identity. She looked even more responsible, more sober, and more like the Rock of Gibraltar than ever, for now she was clearly someone in her own eyes.

After that, our family would, on occasion, joke a bit whenever it came to placing a date in household affairs: Was it before or after Carolina got her importance, we asked each other. Another reference had been added to

that stock of little family jokes that goes along accumulating. But it was no joking matter to Carolina. One day, as I was pondering this, I sensed, in an extension of the meaning of the incident, a possible connection with a line from one of our folk songs of a few years back addressed to the Mexican braceros imported into our area seasonally, used, and then, when the season of their usefulness was over and the fruit all picked, told to move on or we'd round up and deport:

Goodbye, my Juan, goodbye,
Rosalita,
Adiós mis amigos, Jesús and Maria,
You won't have a name
When you ride the big airplane;
All they will call you
Will be "deportee".

But Carolina would be called Carolina Ramirez for keeps. She had a place in the sun, and there was work to be done. Pues, si, señor, she had a name, and for 365 days a year it was just as official and clear-cut and open as a book in front of you — the telephone book.

MAMA-CATECHISTS AND PAPA-CATECHISTS

At Kinshasa, The Zaire, 36 women and 6 men catechists of St. Peter's Church solemnly committed themselves in the presence of the 350 children whom they are to prepare for their First Communion. They are known as "mama"-catechists and "papa"-catechists.

After the homily and commitment, the parish priest handed a crucifix to the "papa"-catechists and a "kitambala" (kerchief) to the "mama"-catechists. These are the distinctive signs of their office. They must be worn whenever teaching catechism.

—MISSION INTERCOM

Profiled by His Word . . .

By SISTER MARY SAMUEL STEFFEN, O.S.F.

I will praise Him for what He has done; may all who are oppressed listen and be glad! Proclaim with me the Lord's greatness; let us praise His name together. I prayed to the Lord and He answered me; He freed me from all my fears.

—Psalm 34;2-4



Sister Mary Samuel
Steffen, O.S.F.

“ . . . may all who are oppressed listen and be glad!”

Mount Angel and its four neighboring peaks literally challenge a climber to “listen”. Those Oregon hills are “alive with the sound of music.” Thanks to St. Benedict, wherever his monks dwell there are echoes to share—musical and otherwise. Long ago the saintly founder left a written legacy instructing his followers to welcome guests as Christ Himself would be welcomed. This good news spread and God’s People began their trek to the monasteries where they experienced spiritual and physical solace. Benedictine hospitality continues in our own day. By way of witness to this monastic tradition and to all who manifest Christian love we now share with you “Ann of Mount Angel”.

When Louie Robinson told Ann’s unusual story in *Ebony*, February 1971, he subtitled his feature, “Stricken Dancer Finds Success at Monastery.” For our purpose we choose to describe the interplay of charity with this heading: “From Beneficiary to Benefactor.” Among the gifts exchanged is Ann Henry’s melodic version of Scripture’s “Be Glad!” This greeting has all but replaced “good-bye” at Mount Angel.

“I prayed to the Lord and He answered me . . .”

Research concerning Ann’s background gives evidence that she has always been a religious person by nature. During high school she requested the grace of Catholicism and then abandoned herself completely to God. Of one thing Ann was sure; whatever God wanted her to do was “His business, because I know He loves me more than I love myself.” In spite of this abandonment, however, she was left with the questions “what and where?” It is a truism that grace builds on nature. Consequently, Ann sought direction by developing her natural abilities. Already at the age of six, her musical talents were rated superior when she surfaced with top honors in

an amateur contest. Ten years later she was recognized as a professional in the league of professionals. Louis Armstrong and Duke Ellington were among the greats with whom she performed before accepting stardom on a London TV show. After this 1959 experience she returned to the States to compose music. Lacking formal training in the art of musical notation, she had to devise her own "hieroglyphics". Fortunately for both, pianist Daryl Kaufmann appreciated Ann's efforts and sought the privilege of transferring her music to an acceptable format. Thus began a working relationship which was truly an answer to prayer. The creative project was especially blessed in 1963 when a joint parental decision encouraged the artists to pursue concert preparation on the quiet Kaufmann ranch near Vancouver, Washington.

"I will praise Him for what He has done . . ."

Hardly had three months passed when strange symptoms of irascibility, incoherence, and helplessness suddenly plunged Ann into the grip of death. Spinal meningitis reduced her to a vegetable existence. Throughout the two-year battle Life kept a tenacious hold on Ann. Finally the chrysalis opened and a broken body emerged. Specialists worked around the clock to piece the bewildered black artist together again. Like a fragile butterfly Ann wobbled feebly on the wings of a "checkerboard" memory. Useless muscles indicated that she had danced her final dance. All warnings were against her, but not once did Ann ask

"why?" Nor did she consider giving up the struggle: "I knew I hadn't done enough good in my lifetime to expect what I wanted when I die." Two burning questions begged a reply: "when and where?" The unexpected answers came through Father Jerome Bischoff, a friend who has since served as chaplain of the Green Berets in Vietnam. The priest invited Ann and Daryl to visit Mount Angel Abbey with him.

Instrumentally speaking, a piano announced the trio's arrival. Within moments the visitors sent musical signals to Father Bernard Sander, O.S.B., Rector of Mount Angel Seminary, who was working at his desk in the room above. This is Father Bernard's description: "Upon going down I found Ann with Daryl and Father Bischoff enjoying the sounds coming from the piano. I was introduced to Ann and our conversation soon centered on music. In spite of her physical handicap which necessitated the use of two canes, we managed to walk to the Guest House where we took an elevator to the second floor viewing point. From this spot we could see the Willamette Valley, up the Abiqua River, and over to Salem, the capital of Oregon. Ann was spellbound by the magnificence of this scene. We continued our discussion about creative things that need to be done in the church today, and hopefully, what we at Mount Angel could do in this regard. I remember Ann said she had with her music that was popular among teenagers. She expressed a desire to study what Mount Angel had to offer and then bridge the cultures with a new creation suitable for both."

(Continued on page 38)

ALONG THE DIVINE WORD MISSION TRAIL

BAY ST. LOUIS, MISSISSIPPI
(*The Seminary*)

Four Brothers from the other provinces and Brother Bonaventure Chenevert from the Southern Province met to prepare for the General Chapter of the Divine Word Missionaries to be convened in Rome in the late fall.

Father Charles Leisring was allowed to relinquish his post as Master of Novices and assume the duties of an associate pastor of St. Peter's parish in Pine Bluff. Father has been Novice Master since 1967.

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(*St. Rose de Lima's Parish*)

A number of Boy Scouts were given the Scouts' "Ad Altare Dei" award by Bishop Brunini at a ceremony in Jackson.

"Call Father Heffner!" With his phone number given, the zealous pastor invites all plagued with the drink problem to consult him for help.

HOUSTON, TEXAS
(*St. Mary's Parish*)

"Modern Trends in Christianity" was the theme in a six-week course for adults. Father John LaBauve, the pastor directed the discussion periods. The course, a part of the diocesan program, sponsored by the Adult Theology Center aimed to give each participant a more appreciative knowledge of the Faith.

NEW ORLEANS, LA.
(*St. Augustine's Parish*)

The parishioners have been demonstrating — no carrying of posters, no marches. They have been demonstrating devotedness to their Church; the men by painting the edifice; the women by volunteering time, money and effort to cook for the painters; the young people's choir by creating real interest in the worship service; the Parish Social Committee by devising means to raise the finances needed.



THE GOOTEE FAMILY REUNION

Occasioned by the 55th Wedding Anniversary of the parents of two Divine Word Missionaries — Fr. Stanley, pastor of Our Lady of Perpetual Help Parish in Belle Chasse, La. and Fr. Paul in Indonesia. Two religious nuns — a Medical Mission Sister and a Sister of Providence have also been given by the family to the Church.

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PROFILED

(Continued from page 36)

"Let us praise His Name together . . ."

Ann's "what?" and "when?" now rested with the monks at Mount Angel. In the light of Vatican II's encouragement concerning matters liturgical, The Rt. Rev. Abbot Damian Jentges conceded that Ann's unique circumstances deserved unique consideration. So he checked his Order's stance and came through with "Permission granted."

A tiny storage room in the Guest House was promptly converted into a studio. From this shop new compositions have come forth regularly through the teamwork of Ann and Daryl. Father Bernard, whose appointment as guestmaster took place sometime during the artists' five-year-plus stay at Mount Angel, shares these words of appreciation with us: "I think one of the most delightful things about Ann is her ability to bring life into a group through her music. Especially outstanding is the manner in which she gives people hope by singing with them."

We checked the *Ebony* reference and found hope shining through "Every-man's Mass in Honor of St. Benedict." Several hours after Ann had directed the joyful liturgy for a commencement ceremony, one of the graduates and his brother were killed in a car accident. The bereaved parents asked that "Annie's Mass" be used again — this time as a requiem for their sons.

By happy coincidence, our profile

follows a faith-hope pattern. We must not neglect the third virtue — one equally characteristic of Ann's overflow for others. Truly, she is proof that "_____ -It's Amazing When Love Goes on Parade." Kindly write "Pockets" on the blank line and you will have the complete title of Ann's most spectacular work. Duke Ellington and his orchestra debuted this "exciting mixture of rhythms, sounds and tensions" during the three-day dedication of Mount Angel's new library.

Now that you have become involved in completing this profile, we ask one more favor. Please read carefully Daryl's evaluation of "Pockets" and then rewrite it as a description applicable to Ann. This is the original tribute: "She's begun that movement with prayer and built it up to a great closing hymn and cadenza which I've always figured was Ann giving God total praise and thanks."



COLUMBAN DEACONS MIXING CEMENT

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—seventy-five dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

**THE BROTHERS' STAMP DEPT.
DIVINE WORD SEMINARY
BAY ST. LOUIS, MISSISSIPPI 39520**



A child's delight at the taste of a real banana gave Columban Father Joe Sheils an idea. Why not real bananas all the time for the poor sharecroppers in his parish in the Philippines? He started a nursery and hopes to have 100,000 banana trees like this set out within a year.

DIVINE WORD **Messenger**

SUMMER — 1972



**A Teacher for God's
Special Children**

**An Interview with a
New Missionary**

**Bishop Perry Day in
Memphis**

DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

John Gerding, S.V.D.

COVER

President Nixon Presents an Award
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Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:
Divine Word Messenger, Bay St. Louis,
Mississippi 39520

PHOTO CREDITS:

Front Cover, pages 45, 50, 51, Courtesy of
Marileen Maher, Sea Coast Echo, Bay St. Louis,
Miss; page 46 to Brother Lawrence SVD; pages
57, 59 and back cover to Rev. Wm. Kelley,
SVD; page 47 contributed by Rev. Lawrence
Bunzel, SVD; pages 53, 54, contributed by
Richard Williams, Jr.

SUMMER — 1972

VOL. 49, NO. 3

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word; Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520

An Electron of Inspiration

Gandhi greatly admired Christ. Our Divine Savior as depicted in the Gospels exerted a powerful influence on him. An imposing image of Jesus graced the wall facing his desk. "I love to have it there," he used to say. "I see it each time I raise my eyes from my desk. What did the Hindu nationalist and spiritual leader find so attractive in Christ? The same characteristics which the crowd that followed Him during His mortal life noticed — His happiness and self-forgetfulness.

Our Blessed Savior strove to spread happiness. His first miracle was performed to make the wedding at Cana a happy affair. His last, the healing of the severed right ear of Malchus, at the time of His arrest in the Garden of Olives, was to make him happy. His sermons were intended to show all how to be happy.

Christ still makes people happy. His sacramental presence in the tabernacle is intended for that purpose. His invitation, "Come to Me, all you who are labored and I will give you rest" was meant also for us. A young lady interested in the motion picture business visited a convent of Sister Adorers of the Precious Blood. She felt so drawn by the happiness radiating from the members that she eventually joined the community. She explained her decision thus: "My life does have meaning now since Christ is so real to me as a person, and no longer *Someone* way

off there in the misty horizon." That young lady found what was missing in her life — real happiness for which she was looking.

On the other hand, how unfortunate are those who in their search for happiness are now turning to occultism! Louis Pauwels and Jacques Bergiers, authors of the book, "The Morning of the Magicians" estimate that in this country alone there are "hundreds of witch covens and perhaps as many thousand witches in all — about half the number of clergymen or physicians. Poor deluded souls. "Would that those words of the Imitation of Christ could rivet their attention!" What can the world give thee without Jesus? To be without Jesus is a grievous hell; to be with Jesus a sweet paradise" (Bk. 2, chap. 8)

Christ's forgetfulness of self in dealing with the people is another admirable trait which runs through the Gospels. He is so easy to approach! How eagerly He places Himself at the service of all. Remember the scene where the centurion begged Him to cure his servant? "I will come and heal him," was Jesus' prompt reply. Remember His readiness to comply with the wishes of the mothers to bless their children?

These two characteristics . . . happiness in goodness and self-forgetfulness endeared Christ to the people of His time. Let us also make use of them in our commitment as Christians!

DIVINE WORD MESSENGER

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President Nixon Presents an Award
to an obscure Civic Leader

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:

Divine Word Messenger, Bay St. Louis,
Mississippi 39520

PHOTO CREDITS:

Front Cover, pages 45, 50, 51, Courtesy of Marileen Maher, Sea Coast Echo, Bay St. Louis, Miss; page 46 to Brother Lawrence SVD; pages 57, 59 and back cover to Rev. Wm. Kelley, SVD; page 47 contributed by Rev. Lawrence Bunzel, SVD; pages 53, 54, contributed by Richard Williams, Jr.

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Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520

An Electron of Inspiration

Gandhi greatly admired Christ. Our Divine Savior as depicted in the Gospels exerted a powerful influence on him. An imposing image of Jesus graced the wall facing his desk. "I love to have it there," he used to say. "I see it each time I raise my eyes from my desk. What did the Hindu nationalist and spiritual leader find so attractive in Christ? The same characteristics which the crowd that followed Him during His mortal life noticed — His happiness and self-forgetfulness.

Our Blessed Savior strove to spread happiness. His first miracle was performed to make the wedding at Cana a happy affair. His last, the healing of the severed right ear of Malchus, at the time of His arrest in the Garden of Olives, was to make him happy. His sermons were intended to show all how to be happy.

Christ still makes people happy. His sacramental presence in the tabernacle is intended for that purpose. His invitation, "Come to Me, all you who are labored and I will give you rest" was meant also for us. A young lady interested in the motion picture business visited a convent of Sister Adorers of the Precious Blood. She felt so drawn by the happiness radiating from the members that she eventually joined the community. She explained her decision thus: "My life does have meaning now since Christ is so real to me as a person, and no longer *Someone* way

off there in the misty horizon." That young lady found what was missing in her life — real happiness for which she was looking.

On the other hand, how unfortunate are those who in their search for happiness are now turning to occultism! Louis Pauwels and Jacques Bergiers, authors of the book, "The Morning of the Magicians" estimate that in this country alone there are "hundreds of witch covens and perhaps as many thousand witches in all — about half the number of clergymen or physicians. Poor deluded souls. "Would that those words of the Imitation of Christ could rivet their attention!" What can the world give thee without Jesus? To be without Jesus is a grievous hell; to be with Jesus a sweet paradise" (Bk. 2, chap. 8)

Christ's forgetfulness of self in dealing with the people is another admirable trait which runs through the Gospels. He is so easy to approach! How eagerly He places Himself at the service of all. Remember the scene where the centurion begged Him to cure his servant? "I will come and heal him," was Jesus' prompt reply. Remember His readiness to comply with the wishes of the mothers to bless their children?

These two characteristics . . . happiness in goodness and self-forgetfulness endeared Christ to the people of His time. Let us also make use of them in our commitment as Christians!

God's Special Children—The Retarded

Early this year, the above title was the subject of a discussion on "The Church and World Today" TV program. Like other segments of suffering humanity, retarded children have their own particular problems. They realize that instead of being a cause of joy to their parents, they are a source of sorrow. Dr. Jean Vanier, an authority on the subject says: "The psychological wounds suffered by a retarded or handicapped child are even worse than the physical problems." These "unanimated pathetic little bundles of bones and flesh" — as one writer describes them, feel that they are not wanted. Parents and others unknowingly confirm this opinion by doing everything for them, instead of encouraging such children to do something for themselves. There gradually develops a lack of confidence in themselves, for they sense that they can never do anything on their own. When such an attitude is adopted, the role of the retardate is gradually assumed.

In some state institutions the lack of sufficient funds and personnel frustrate the well-designed programs to take care of their retardates. One state school, for example has a 3-4 year waiting list of retarded children who need minimum care. Not a few of those admitted, just sit and stare at the ceiling all day. They have no opportunity to grow. To one visitor in particular, they looked like being "stored" like vegetables.

Concern over the plight of these retardates induced the White House Conference on Children and Youth in Dec. 13-18, 1970 to set up a special forum for study and action. Its task is to examine the problems, needs and feelings of children considered different because of physical, mental or emotional handicaps.

On her own, Mrs. Arnette Giles mentioned in this issue has taken up the challenge of the White House Conference. In testimony thereof, a parent of two retarded youngsters said: "I feel that once in a lifetime someone like Mrs. Giles comes along to give us hope that our children can be helped. What I see in Mrs. Giles is a promise that much can be done in the field of mental retardation, when we find people with not only the educational background, but also the patience, love and understanding she has for children. She seems to instill in them the confidence they so badly need."

Mrs. Giles agrees that more people can and should be involved in this work of mercy. In her closing remarks, after receiving public recognition for her voluntary services with God's "special children", she made this stirring appeal to the audience: "Look into your own hearts and go back to your communities and try to do what you can to help these children!" May her advice be heeded!

A Teacher for God's Special Children

"Say 'mama'." The woman is addressing her latest charge. As he stands hesitatingly, she places her hands gently, firmly behind his ears. "Say 'mama'," she repeats coaxingly. Thus the seventy-year-old Mrs. Arnette Giles of Pearlington, Miss. encourages little Gary to speak. He is considered dumb. But couldn't the child's problem stem also from some other cause — perhaps neglect? she reasons. He was only five years old and weighed 21 pounds when brought to her. Patience and kindness finally won. Little Gary can now say "mama" and also "look" — his first two words. How rewarding to see his expressionless face light up with a smile!

"Why have you devoted 50 years to the care of 40 children — retarded and unwanted besides raising your own five?" people asked her.

"I came from a broken home," she explained. "I know of the heartaches. I vowed as a child to do everything I could toward easing the heartaches of other children." She and her husband, the Rev. Charles Giles are truly concerned about such tykes. It is their belief that these children can be helped and are capable of doing wonders. A lad whose I.Q. was judged below par showed signs of musical ability. They helped him to develop that talent. "He banged on the old piano until he nearly drove us crazy," reminisced Mrs. Giles. "He learned to play every musical instrument he came in contact with.



Mrs. Giles: "Make Them Feel Important:"

Today he has an orchestra of his own and will soon tour Europe!"

Expressing her life long philosophy as regards the so-called difficult small fry, she says: "Make them feel important! They are, you know, because they are God's special children." She is now caring for eleven.

Her success in this field brought into focus the special needs and problems of these "special children" for the community to consider. As a result when classes were begun, she was asked to serve as a teacher's aide. In order to become a "better teacher" as she puts it. She is now attending classes in special education. Incidentally, this devoted citizen had only three years of formal schooling during her childhood.



Rev. Charles Giles shares her concern.

But her eagerness to learn urged her to study as much as was possible. Eventually, after passing the required high school examinations with distinction, student Arnette received her diploma at the age of 68.

As a dedicated Christian, Mrs. Giles extends her service also to the elderly persons living alone. She provides food for them when she has it to give. She provides transport for those who must make frequent visits to the doctor but are unable to go because of some good reason. "Remember now, don't let me down!" She reminded a patient about being ready for his appointment.

"I could never let you down — you're my heart!" was his grateful reply.

It was no surprise when this popular social worker was chosen as the first vice-president of her county's model program for the aged. "This is a pilot program" the mayor explained, "and as such will be a showcase for the entire nation. Therefore we turned to Mrs. Giles for direction."

Thus through her unselfish example, Mrs. Giles has been a motivating force within her community. "I have only been trying to follow in the steps of Christ," she modestly avers in response to the praise lavished on her work. "If I can inspire someone in my own way to help, then it is alright."

In recognition of her long hard work for "God's special children," Mrs. Giles was cited as the top volunteer for 1971 by the National Center for Voluntary Action. As the individual winner, she received a \$5000 National Volunteer Award. In presenting her with the plaque, President Nixon declared: "Her type of spirit is what distinguishes this country from others and makes it great."

What did she intend to do with the check? Her answer was: "The doctors say that one day little Gary may be able to talk and to hear. With this money I will try and do everything to make that possible."

An Interview With a New Missionary

BY A PARISHIONER

Last February I had the occasion to interview Father Bunzel about his new assignment — the last parish on the east bank of the Mississippi, Cajun country.

Father was 36 years in the Philippines as a professor at the University of San Carlos in Cebu City, and in the Divine Word Seminary in greater Manila. This is his first appointment in pastoral work where he is assisting Father Bernard Keller in Pointe a-la-Hache, La. Due to malnutrition suffered during the Japanese internment in the Philippines in 1942 - '45, Father was forced to retire from teaching and return to the U.S.A. to take up light work in the South.

My first question to Father was: "How do you compare the Philippines with the South?" He smiled and retorted, "There are some similarities and some differences. The Filipinos are mostly Catholic (83%) and are very hospitable like the people here. Their land is a group of islands with much sea shore like Plaquemines county. Rice, fish, crabs and shrimp form the daily diet; fruits are plentiful. Heat and storms are commonplace. Much travel is done on the water."

Next I asked Father: "How do you contrast the people there and here?" He replied, "The Filipinos are Orientals



Cutting the cake at Father's surprise birthday party.

with a very old Malay culture. They also like dances and music like the black race. They also have American ways and speak English. The young people are anxious to get an education, if possible in college. Their ambition is to go for some time to America to continue their studies and to find a job. Above all, they want to better their economic conditions.

My last question was: "How do you like pastoral work in comparison with teaching?" Father said, "I prefer the great regularity of a teacher's life. It also has more satisfaction. However, a person must be very healthy to stand the heavy strain of classroom work and late evening assignments. I do not feel up to the task today."

Wishing Father success in his new work, I had to take leave of him to return home.

THOUGHTS ON LOVE

BY FRANK ROBERTS

On at least one occasion, Pope Pius XII observed that "God did not create a human family made up of segregated, disassociated, mutually independent members. No. He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact."

If ever an age needed to recall the late Pontiff's counsel, it is, (I doubt anyone will argue), ours — an age of wars, rumors of wars, and distrust and

hatred among the peoples who comprise the human family. Such conditions have been occasioned by our failure to follow Christ's teaching (which Pope Pius in effect summarized) — that we manifest a two-fold love, i.e. of God and neighbor.

* * *

Love is unquestionably difficult to define. Having experienced love, one "knows" what it is. Stammering occurs however, whenever he attempts to put



his "knowledge" into words. The closest I can come to a working definition is to call love "the acceptance of and respect for the *unique* value of each person" i.e. acceptance and respect that



are demonstrated by one's willingness to live in harmony with others and mutually to encourage one another to become his best possible self.

* * *

Instead of *two-fold*, "enmeshed" may be the better adjective to use in describing the love that should mark the Christian, for so inextricably are love of God and love of neighbor bound together. The individuality which we must accept and respect in another person originated with God, Who created him a distinct individual. When we love him we are also loving God. On the other hand, whenever we reject others or look upon them as worthless or evil, we are also rejecting a characteristic of God, for whatever He creates shares in some measure of His goodness.

* * *

We are not meant to lavish love only upon persons we find in some way

appealing. Love calls for nobler conduct and is the matter of the will. By identifying Himself with mankind for all time, Christ completed a circle of love encompassing everyone. As long as anyone is unconcerned about even one other person in that circle, he is not truly loving, and his profession of Christianity is a lie. One cannot love his fellowmen generally. One loves *a* person as he encounters him, and the love manifested in that encounter, however brief it may be, must be relevant and personalized.

* * *

We express love symbolically by taking part in the celebration of the Eucharist. In His suffering and death, which the Eucharist commemorates, Christ accepted His Father's Will and proved His total dedication to the worth of every man. Our partaking of the Eucharist is a profession of agreement with Christ. We signify that our lives are geared (or that we are at least, striving to gear them) to the love of God and man that He exemplified.

* * *

Difficult though it may be, we must love the unloving and the hateful, since they too, are one with us in Christ. We must afford them a vision of life that is grounded in truth and offer them, by our living it, a set of values to which they will want to respond. For, as Pope John XXIII put it in *Pacem in Terris*, "The person who errs is always and above all a human being, and he retains in every case his dignity as a human person; and he must always be regarded

(Continued on page 52)

KUDOS FOR THE 1971 NADNA

Mrs. Arnette Giles won the individual award sponsored by
Candidates from 31 States and Puerto were



Kudos from Mrs. Eunice Kennedy Shriver presenting the \$5000 check.



Kudos from the mayor and a personal friend.

NADNAL VOLUNTEER WINNER

ard spired by the National Center for Voluntary Action.

Puerto were recommended for the honor.



Kudos from members of her family and other friends.



Kudos from well-wishers.

PRAY FOR VOCATIONS

THOUGHTS ON LOVE (Continued from page 49)

and treated in accordance with that lofty dignity. Besides, in every human being, there is a need that is congenital to his nature and never becomes extinguished, compelling him to break through the web of error and open his mind to the knowledge of truth. And God will never fail to act on his interior being, with the result that a person, who at a given moment in his life lacks the clarity of faith or adheres to erroneous doctrines, can at a future date learn and believe the truth."

* * *

Christ exemplified the fullness with which we must love. He showed us that we must strive for goals seemingly beyond our reach. Unfortunately, most of us become discouraged whenever we analyze our conduct and find that we have failed, and in spite of good intentions, seem destined to fail again at loving as we ought. Of itself, this psychological breast-beating is pointless and serves only to steal time from that which we might spend in becoming totally-loving persons. Instead of wallowing in self-recrimination, we should, whenever we fall down on the job of loving (if I may paraphrase the lyrics of a popular song) pick ourselves up, dust ourselves off and start all over again.

* * *

The bus, bouncing through suburbia toward the city, was flagged down by a college-bound youth whose appearance evoked a comment from a woman seated with her teen-aged daughter, across from me: "Good heavens, look at the hippie!"

"How do you know?" her daughter asked. "Everyone with long hair isn't necessarily a hippie, Ma."

Mother helped widen the generation gap by mumbling that the young man was a "mess" who "probably never takes a bath." He daughter replied:



"Even if he is a hippie, shouldn't we try to see him as a person, and not as an unsavory member of an unsavory group? Maybe we can learn something from the hippies: to love a person for himself, not because he's of a particular nationality, color or religion; not because of his wealth, brains or social position; not because of what he can do for us. That's what our religion teaches, isn't it? We're meant to love everyone for himself. We must look for the good in everyone and judge no one."

One need be neither under thirty nor unqualifiedly accept the so-called hippie tenets to appreciate the beauty of their philosophy, or, I suppose more correctly, one teen-ager's concept of it. Only to the extent that *everyone* lives that philosophy will harmony reign within the human family.

Bishop Perry Day in Memphis

By RICHARD H. WILLIAMS, JR.

December 19th was a great day in the history of St. Thomas parish and



Bishop Perry greets an old friend, the author, Mr. Williams, Jr.

Memphis. On this day, the parish as well as the city were graced with the presence of His Excellency, the Most Rev. Harold R. Perry, S.V.D., D.D., Auxiliary Bishop of New Orleans, La.

Father James Lyke, O.F.M., pastor of St. Thomas Church proclaimed the day as "Bishop Perry Day."

The Bishop was the celebrant of the 11 o'clock Eucharistic Liturgy and also the homilist. In his homily he spoke of his early desire to enter the priesthood and events leading to this goal. He also mentioned how he was chosen Auxili-

ary Bishop of New Orleans. He reminded the congregation that he was no stranger to Memphis, since in years past as assistant pastor of St. Peter's Church in Pine Bluff, Ark. he would bring their basketball team to play St. Augustine's School and that they would always be defeated. He was a frequent visitor to Memphis when he was an assistant at St. Gabriel's Mission in Mound Bayou, Mississippi.

After the Mass a reception was held at the Father Bertrand School. It was



Bishop Perry with (l. to r.), Fr. James Lyke, O.F.M., the pastor, Prof. Louis Hobson, High School Principal and John Bolden, a parishioner.

there Bishop Perry met the parishioners personally and exchanged pleasantries with his old friends.



Bishop Perry with Sister Jane Frances Hofmeyer (l.), and parishioners.



Bishop Perry with the associate pastor and 2 Sisters B.V.M.

Profiled by His Word . . .

by SISTER MARY SAMUEL STEFFEN, O.S.F.

Teach me, Lord, what You want me to do and lead me along a safe path. . . . Have faith, don't despair. Trust in the Lord. — Psalm 27: 11, 14. Clap your hands for joy, all peoples! Praise God with loud song. — Psalm 47: 1, 5. I will praise you, O Lord, among the people and I will sing about You to the nations. — Psalm 107: 4.



Sister Mary Samuel Steffen, O.S.F.

"Teach me, Lord, what you want me to do and lead me along a safe path . . ." Many psalms blended into the liturgy of Mahalia Jackson's sixty-year sojourn on earth. "I feel God heard me and wanted me to devote my life to his songs and that is why he suffered my prayers to be answered — so that nothing could distract me from being a gospel singer." Thus Mahalia explained her career in *Movin' Up*, the 1965 book of memoirs compiled jointly with Evan McLeod Wylie (Hawthorn Books, Inc., 70 Fifth Avenue, New York City 10011).

Grandfather Paul was the specific object of those prayers. The elderly gentleman had come from New Orleans to visit his kin, and in sincere appreciation Mahalia arranged to have his picture taken. During the studio session on that 1934 summer afternoon, a stroke felled Mr. Paul. His grief-stricken daughter Hannah verbally assaulted Mahalia for having sent "Poppa out into that terrible heat." Even more

painful was the doctor's fear of imminent death. While waiting it out, Mahalia bargained with God. If Grandfather lived she would sacrifice her love of vaudeville. Nine days later the crisis passed and grateful Mahalia renewed her promise, a pledge which remained intact forever.

When Grandfather was released from the hospital, he returned South to the poverty Mahalia had fled six years earlier in pursuit of her dream to wear a nurse's white uniform. She had soon discovered though, that a sixteen-year-old black girl with only an eighth grade diploma was expected to seek her place in a Chicago laundry or kitchen. But Mahalia also made another discovery: "God moves in mysterious ways — and in a mysterious way, the Depression became responsible for my whole new career in gospel singing." This is not to say the Lord had removed all stumbling blocks from her "safe path." Rather, it was her challenge to trust in Him.

"Have faith, don't despair. Trust in the Lord."

Confidence in God was the true charm of Mahalia Jackson. Throughout her professional life she faithfully reserved fifteen minutes before each concert for personal communion with God. Her trusting spirit found peace in Psalm 27, a prayer that "chased away the butterflies" and recharged the song in her heart. Something beautifully plain and permanent characterized this Mississippi levee child who rose from

slave ancestry to international fame. "When I cry while singing, I'm not sad like people think. I look back where I came from and I rejoice."

"Clap your hands for joy, all peoples! Praise God with loud song."

Measured according to any standard, Mahalia was a joyful shout of the spirit. When some black ministers in their larger, middle-class churches objected because her handclapping songs were too vigorous, Mahalia reminded them that the Psalms encouraged this style. She wanted her entire self, body and soul, to worship the Lord, and for her this was hardly undignified. The doleful 1930's, moreover, had need of cheerful tidings, for those years were saturated with the blues — "songs of despair" Mahalia called them. By way of counteraction, she lifted her velvety contralto voice to God and through this instrument of hope led many listeners to identify with her music. "Gospel singing," Mahalia explained, "is an expression of the way people feel . . . The Negro had his rhythm and his beat while he was still a slave in the cotton and rice fields long before he had a dime to buy a horn and learn to play jazz."

"I will praise you, O Lord, among the people, and I will sing about you to the nations."

From North to South, East to West, this singer and her song grabbed the world. Mahalia was gospel music with a purpose — to praise the Lord. Her sense of mission was reinforced during a visit to Notre Dame Cathedral in Paris where she experienced an overwhelming emotional response. So inspirational was the statuary arrangement of the Risen Christ instructing Mary Magdalene to go and preach the gospel, that Mahalia honored the message as a personal directive for the remainder of her life. Another renewal experience came through the person of Good Pope John. In him, this sturdy

Baptist recognized a true man of God and his words carried great meaning for her.

Next to Mahalia's itinerary came a foretaste of heaven. During her "walk in Jerusalem" she cupped water from the River Jordan, then moved on through the hills of Jericho where she found David and the young boys tending sheep. Here too were Naomi and Ruth and Abraham. In Bethlehem she prayed at the spot where Heaven's first gospel singers hovered over the Savior's crib. She followed Him to the Holy City and shared His good news with the Jews, Arabs, and Christians who gathered for her concert in Tel Aviv. Ironically, the singer was accepted even though some of her handclapping admirers rejected the Messiah of whom she sang. As for Mahalia, her dreams had all come true. She had touched the Rock of Calvary and understood better the Hebrew meaning of her name: "Blessed by the Lord" she translated into a "Blessed be the Lord" lifestyle.

Another decade, in round numbers was allotted the wandering minstrel when she returned to the States following the Jerusalem pilgrimage. Perhaps most satisfying of all involvements awaiting her was the invitation to stand with a soul brother and encourage the 200,000 Marchers on Washington. Just preceding Dr. King's famous "I have a dream" speech, Mahalia soothed the crowd with "I been 'buked and I been scorned" — a spiritual which immediately became symbolic of her commitment to civil rights for her people.

The year 1971 brought a citation from De Paul University which testified to Mahalia's concern — an award honoring those who "Make fullest use of their capacities as spiritual and intellectual beings by becoming involved in the humanizing relations of man with man." This beautiful black American lady was highly respected in diplomatic,

(Continued on page 58)

ALONG THE DIVINE WORD MISSION TRAIL

BAY ST. LOUIS, MISSISSIPPI
(*The Seminary*)

The new diocese of St. John, Antigua in the West Indies has been entrusted to the Southern Province. Three Divine Word missionaries have already been assigned there. Bishop Joseph O. Bowers, its first Ordinary, honored his alma mater our Seminary with a visit before Easter.

Father Edward Dudink, a former Rector of our Seminary in Epworth, Iowa, succeeded Father Leisring as Master of Novices. Father Wilfred Reller, the associate Master of Novices has been transferred temporarily to our New Guinea region. His sojourn there is intended to serve as a background for his speciality . . . formation work with the junior members of our Society.

Father Thomas Krosnicki, well-known in liturgical circles for his articles appearing in "Workshop," "Review for Religious" and "The Ecclesiastical Review" has been appointed as professor of liturgical theology at the novitiate.

Father John A. Fonville, formerly pastor of St. Bartholomew's parish in Little Rock, Ark. has been assigned to the hospital chaplaincy in Pittsburgh provided by the Divine Word missionaries.

Father Elmer S. Powell, vice-president of St. Peter's College in Rome has accepted an assignment in the archdiocese of Philadelphia after the expiration of his term of office.

CLARKSDALE, MISSISSIPPI
(*Immaculate Conception Parish*)

Father John Kersten the pastor is also a noted scholar and author in the field of catechetics. He has been working assiduously on the third edition of his "Bible Catechism." The book is designed for "all who want to learn more about the Catholic Faith in a modern way."

VICKSBURG, MISSISSIPPI
(*St. Mary's Parish*)

In May, the pastor, Father Leonard Hoefler observed the 25th anniversary of his priestly ordination. The parishioners feted him on this memorable occasion.



One of the Jubilarian's happy memories.

NEW ORLEANS, LA.
(*St. Augustine's Parish*)

This third oldest church in the city was the scene of an ordination service — probably for the first time. During the Easter week, the Rev. Steve McIntosh became a priest through the ministration of Auxiliary Bishop Perry. The pastor, Fr. Francis Theriault and his associate, Fr. Patrick Lee assisted during the ceremonies.

PROFILED BY HIS WORD (Continued from page 56)

social, religious, and political echelons of public life as well as in the field of gospel music. Wherever she went, heads of state requested her views concerning world trends on a person-to-person basis. Apparently these leaders found in her a "larger than-life soul who saw deeply into the individual heart."

Very appropriately the final chapter of Mahalia's life pointed to the Psalms. On her deathbed she asked a visitor to jot down this timely request: "Be good to me, your servant, so that I may love and obey your teachings. Open my eyes, so that I may see the wonderful truths in your law (Psalm 119: 17-18)."

God answered that prayer by closing the seeker's mortal eyes on January 27, 1972. Mourners who filed past Mahalia's coffin saw her gloved fingers holding a Bible opened to Psalm 20 with a dedication by David to "The Chief Musician." From *The Psalms for Modern Man* translation of her reminder, verses 3 and 5 might serve well as the epitaph for the God-centered Mahalia: "May he accept all your offerings and be pleased with all your sacrifices. . . . Then we will shout for joy over your victory and celebrate your triumph by praising our God. May the Lord answer all your requests!"

Request for Books

The library of St. Augustine's Divine Word Seminary here at Bay St. Louis, Mississippi, suffered extensive damage by Hurricane *Camille*, and the losses have never been completely restored.

Books of an adult nature and on a college-university level — Theology, Church History, Literature, Biography, History and good fiction — will be gratefully received.

Please send your contribution of books, labelled *Educational Material* (postage for which is very cheap) to:

**FACULTY LIBRARY
ST. AUGUSTINE'S DIVINE WORD SEMINARY
BAY ST. LOUIS, MISSISSIPPI 39520**

A Letter from the Business Manager . . .

SAY, WHAT'S NEW?

Dear Friends,

This is something new for our magazine. We are asking you to send us a donation to help defray the cost of publishing our DIVINE WORD MESSENGER.

In the past we used to have an appeal for subscriptions, and indeed we still do take subscriptions. However, in the last few years, we have not been sending an appeal since they were generally disappointing. Then also, we thought that all of you wonderful people who support us so well throughout the year should also be receiving something from us so that you could see what we are doing with your donations.

Fr. Wilson has done a very outstanding job of collecting and editing articles. (From the letters we receive, I would say that you, the readers agree with this.) He has tried to show what is being accomplished in the black apostolate by our Society ("Along the

Divine Word Mission Trail") and also by other religious and lay groups.

Back with the WINTER 1971 edition, we changed the *Messenger* to a quarterly and had a change of emphasis; so the idea of something new is *not* new for our *Messenger*. We hope that we will be able to continue adapting whenever it becomes necessary to insure that you, the readers may continue to enjoy the articles. After all, if you do not enjoy them, then what is the use of our continuing to publish them? No, we do not want to help fill up your garbage can!

Thus we hope that you will respond to this appeal for a donation. We do not think it right to even suggest a figure. We will be happy with whatever you send. Why not use this opportunity to let us know what you think of our magazine?

We will be waiting for your reply.

Yours in Christ

JOHN GERDING, S.V.D.
Business Manager

Please accept this donation of \$_____ to help defray the cost of the MESSENGER.

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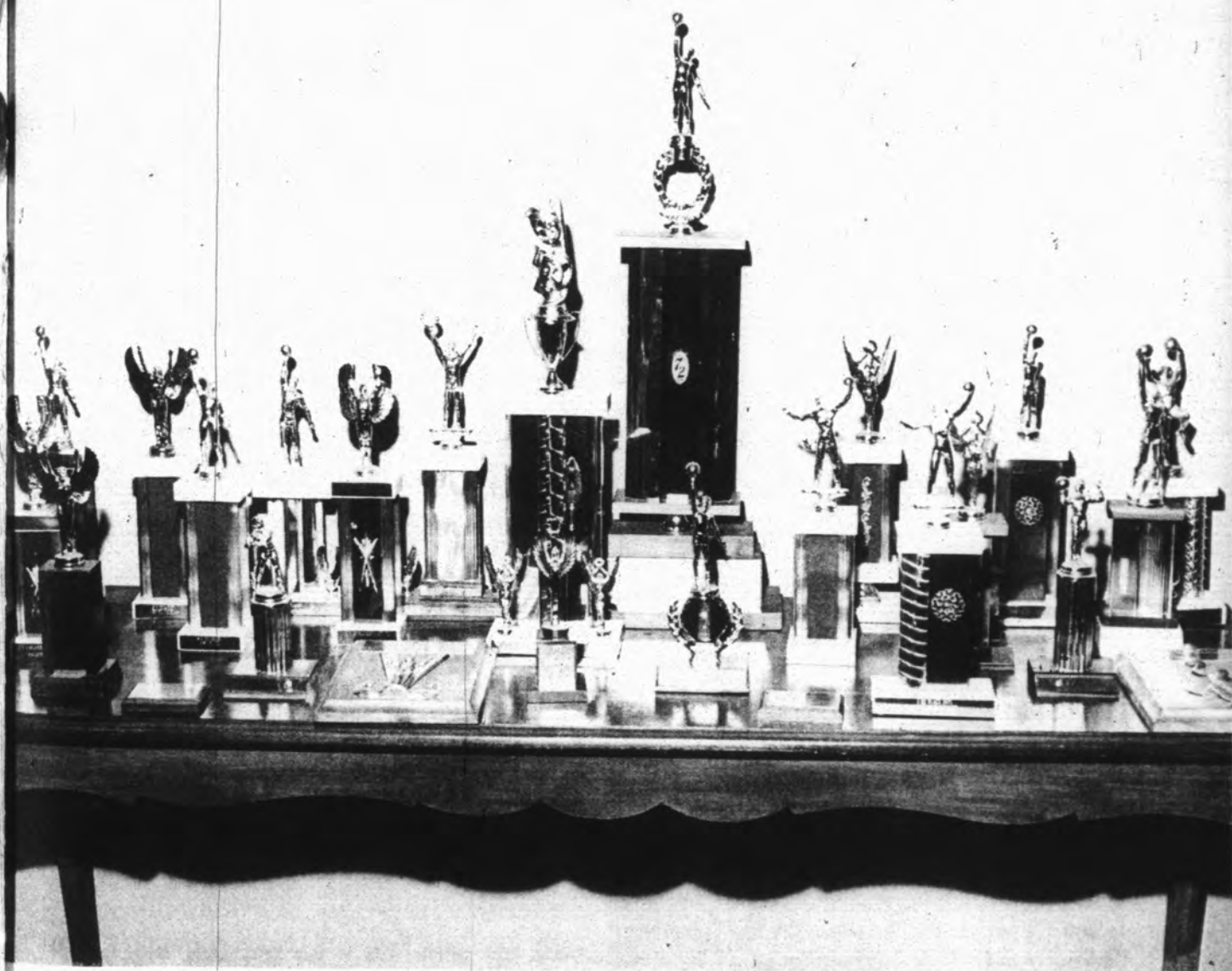


FR. CLIFTON LABBE AND HIS C.Y.O.

GETTING READY TO GO ON A PICNIC

DIVINE WORD Messenger

AUTUMN — 1972



A MISSIONARY GROWS "MIRACLE" GRASS

A THIRD FOR THE CROSIERS

A C.Y.O. RECOGNITION DAY

DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

John Gerding, S.V.D.

COVER

C.Y.O. Trophies of St. Mary's,
Houston, Texas

Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:

Divine Word Messenger, Bay St. Louis,
Mississippi 39520

PHOTO CREDITS

Contributed: front cover, pages 72, 73 by Rev. Clifton Labbe, S.V.D.; pages 65, 70, 71 by Rev. Leonard Hoefler, S.V.D.; page 66 by Columban Fathers Mission News Bureau; page 69 by Rev. T. K. Parker, O.S.C.; page 76 to Fr. Wm. Kelley, S.V.D.

AUTUMN — 1972

VOL. 49, NO. 4

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520

An Electron of Inspiration

A cancer patient penned these thoughts; "Dearest Jesus for 55 years You allowed me the joy of Your presence, from Baptism until now. Let me spend these last few days contemplating Your love." This grateful soul wanted to consider more at leisure" Christ's love which surpasses all knowledge." (Eph. 3:19)

We know that Christ loves all men. But do we fail to realize that He loves *each one* in particular? How many incidents in the Gospels show this! "At sunset, all who had people sick with a variety of diseases, took them to Him, and He laid hands on *each one* of them and cured them." (Lk. 4:40) "*Someone* touched Me; I know that power has gone forth from Me." (Lk. 8:45) They *all* ate until they had enough." (Lk. 9:17) In these and similar occurrences, Jesus showed that each individual was of personal concern to Him. He made everyone conscious of His personal love.

This truth of Christ's love for each individual has been the absorbing topic of consideration for many. It has transformed lives. "He loved me!" wrote St. Paul to the Galatians (2:20) The Apostle wanted to induce each member of that community to feel and say the same — "He loved me . . ." Napoleon in exile recognized the power of Christ's love for each individual: "Alexander, Caesar, Charlemagne and I founded empires. But upon what do these cre-

ations of our genius depend? Upon force. Jesus alone founded His empire upon love; and to this very day millions would die for Him."

Human love has its limits. It cannot devote its attention to several at the same time. Christ's love does not suffer this restriction; it is unlimited and individualistic. In other respects too, how often does human affection fail! A misunderstanding, a clash of interests can dampen the most ardent spirits. The Russian Socialist Maxim Gorky refers with regret to this truth in one of his writings: "I lacked something essential to a Socialist . . . love of mankind." How amazing and yet how comforting is the thought of Christ's constant love for each of us! When St. Mary Magdalene de Pazzi pondered on the meaning of Jesus' love for her she exclaimed: "O Jesus, You have made a fool of Yourself — through love!

In *That Man is You*, Abbe Evelyn presents scoffers and scorners who also find such a love as baffling:

"Love appeared, and they refused to acknowledge it. We don't know this man. We don't approve of a heaven that's open to every Tom, Dick and Harry. We spurn this God who lets everyone off. We can't love a God who loves so foolishly."

Let us strengthen our faith in Christ's personal love. In times of despair or doubt let us whisper: "O Sacred Heart of Jesus, I believe in Your love for me."

The Importance of the Diocesan Papers

"Support Our Papers!" could be a fitting slogan climaxing the Bishops' decisions at their third Annual Communication Institute. They stressed the importance of the diocesan weeklies. In spite of adverse circumstances, it was observed that the papers are doing a great job. Since the results are often intangible, people fail to appreciate their worth.

By carrying, for instance, the N.C. News stories, they deserve credit for helping to raise funds for special church causes like the Campaign for Roman Development, Catholic Relief Services and many other projects. It is impossible to reckon all the contributions which the diocesan papers have made to local church causes or campaigns. On issues like that of abortion, civil rights and poverty, they have striven to maintain the Christian point of view and respect for human dignity.

Many bishops write a column for their paper. They realize that it is one way to instruct their people. Very often, small but significant events which are not carried by the "big dailies" find a place in these weeklies. "Even the U.S. Catholic readership showed that many more priests read their diocesan paper than the daily papers in their area," reported Richard M. Guilderson, the former director of the N.C. News.

By furnishing news information, features, studies of national and international import and other items of

interest (in a sort of "smorgasbord" way) an attempt is made to cater to readers of all ages. This sometimes causes difficulties due to the generation gap. What appeals to one age group does not necessarily appeal to all. One reader, for example was offended because of the paper's policy of reviewing X-rated movies. In protest, the parishioner burned the paper when it arrived.

In weighing the pros and cons concerning the weekly, it is not surprising then that in one parish, the pastor, parish council and parishioners voted overwhelmingly in favor of having every family to get the paper. It was decided that the parish treasury should pay the expenses entailed. They considered that the expenditure would be less than that of the janitors, the keeping of the grounds or the heating bill.

To support the diocesan paper should be the resolution of every Catholic who wishes to be involved as an intelligent witness to the Faith. Almost 90% of the clergymen polled gave as their opinion that the average Catholic does not read the diocesan weekly enough to profit from it. One cannot afford to be living in a vacuum, especially in these times. Every dedicated parishioner should be alert to what the Church is trying to do in the area where he lives. "Reading makes a full man," wrote Bacon. By substituting "well-informed" for "full", the aim of the diocesan papers becomes clear.

A "PRIESTLY PRIEST"

Echoes from a Pastor's Jubilee

"A priestly priest". Several times was this compliment repeated during Father Leonard Hoefler's jubilee celebration. His Provincial Superior of the Divine Word missionaries, as homilist during the Mass described him thus. One of the pastors of Vicksburg, Miss., on presenting a purse from fellow priests echoed the same remark. The president of the parish council spelled out this tribute by citing instances of their pastor's humility and unassuming ways.

While gratefully acknowledging the honors accorded him, the jubilarian unconsciously impressed all with the "priestly priest" aura. "Today, I have offered my 10,664th Mass," he began. From there Father launched into the story of his vocation. He was an avid reader. The Bible in particular and the former Divine Word missionary magazine "The Christian Family and Our Missions" fired his imagination. A glowing account of the mission work in the Philippines received first-hand from a Divine Word missionary laboring there awoke in him the desire to be a missionary. His attendance at priests' jubilee celebrations whetted that desire.

There came a time however, when two other pursuits seemed to crowd out his interest in the priesthood — farming (he was raised on an Iowa farm) and being a pilot (airplanes were then a novelty to him). But one



Fr. Jubilarian giving Holy Communion to his sister.

of the Sisters who taught him thought that he should become a priest. To prove that she understood him, the nun revealed that 23 other boys whom she encouraged became priests!

Young Hoefler decided to become a Divine Word missionary; but homesickness almost forced him to leave. The jubilarian has devoted 24 years of priestly service to the mission work in Mississippi.

By way of conclusion, Father Hoefler divulged a secret which helps him to live up to the ideals of a priestly life — slogans. The one from St. Augustine is his favorite: "Thou hast made us for Thyself, O Lord, and our hearts cannot rest until they rest in Thee."

Is it any wonder then that the jubilarian's audience agreed that he mirrors the image of the "priestly priest"?

A Missionary Grows "Miracle" Grass

By the Columban Fathers Mission News Bureau

A proverb says: "Blessed is the man who makes two blades of grass to grow where formerly there was one." Columban Father Patrick McGlinchey has apparently done this. He shows color slides of lush fields of grass almost two feet high as compared with native grass less than two inches tall.

As a missionary, Father was anxious to improve the economic conditions of his Korean flock. He had plans for developing a major cattle-raising industry in Cheju Island, 60 miles off the southwestern tip of Korea. To grow plenty of grass for grazing would secure the success of the project. But that was the problem. How could grass be grown in that mostly mountainous country? The soil was too rocky. Korean and foreign experts had been trying it thus far without any success.

The Columban missionary may have looked at the problem from the viewpoint of the U.S. Army Corps of Engineers: "The difficult we do immediately; the impossible takes longer." So with the help of a lay volunteer, John Calley of New Zealand, he found the answer.

Right now there are 300 acres planted with the new grass on the 1600 acres model farm. The 44-year old missionary has plans to double that figure within the next year. Furthermore, he intends to import 325 pure-



President Chung Hee of South Korea decorating Fr. Patrick McGlinchey.

bred New Zealand cattle. He hopes to develop 360 new farms on the now unused land if Korean Government and U.S. aid can be obtained. Father McGlinchey is the founder and director of the largest single self-help development project in all Korea.

His missionary vision began focusing on schemes for improvement shortly after he arrived on Cheju Island. He began by organizing a 4-H Club and started with one purebred sow. Today the cooperative is marketing over 15,000 hogs a year.

In a special ceremony, the President of South Korea, Park Chung-hee conferred the Order of Industrial Service on the Columban missionary. He praised him as a "living example" of what can be accomplished despite unfavorable natural conditions and lack of resources.

In Memoriam: Mr. Joseph E. Sullivan

Our MESSENGER mourns the passing away of another friend — Mr. Joseph E. Sullivan, the founder of the printing firm, *Sullivan Brothers* which publishes our magazine. He went to meet his Creator on August 15, at the age of 77.

Our deceased was known as a philanthropist and an eminent Catholic leader. The biblical advice in Ecclesiastes II:I was the guide-line of his many charitable disbursements. The verse reads thus: "Cast your bread upon the waters; after a long time you may find it again." Mr. Sullivan attributed his success in business to the faithful observance of this counsel of the Sacred Writer. To his business colleagues he interpreted it thus: "The more we give, the more we receive."

Mr. Sullivan was active in countless Catholic organizations. The Catholic Press Association, to mention but one, is indebted to his leadership because he founded the Catholic Journalists and

Scholarship Fund for its benefit. He enjoyed the distinction of being the first layman in 96 years to be awarded a document of affiliation with the Franciscan Order in the Immaculate Conception Province.

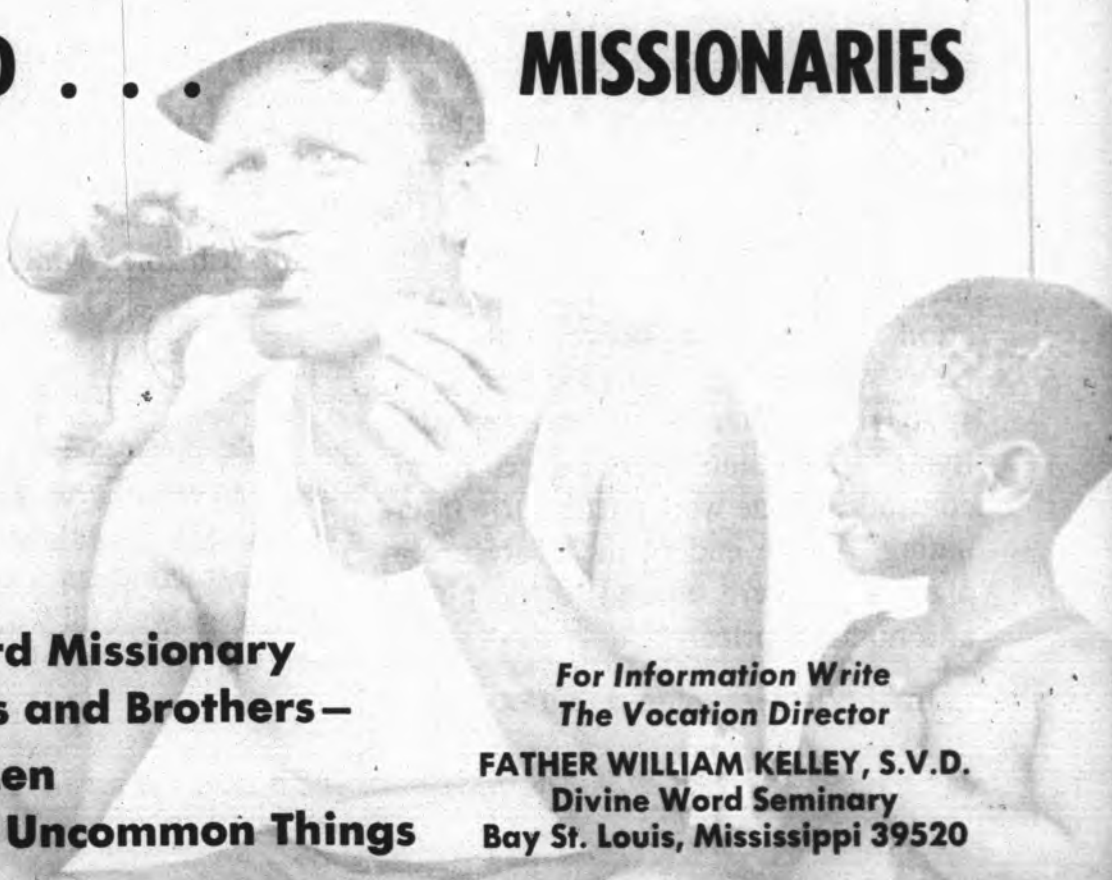
In recognition of his leadership, the Papal honors of the Knighthood of Malta and that of the Holy Sepulchre were conferred upon him. Colleges and universities seemed to vie with one another in bestowing on him honorary degrees. It would seem that they sought to compensate his quitting high school at the age of 14 in order to support his parents.

The citizens of Lowell, his hometown, will never forget his dedicated services. Not long before the ailing printer died, the mayor approached his hospital bed with a "richly deserved award".

Taking our cue from the Eucharistic Prayer I of the Mass we pray: "May he who sleeps in Christ, find in God's presence light, happiness and peace."

WANTED . . .

MISSIONARIES



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Priests and Brothers—
Common Men
Doing Uncommon Things**

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The Vocation Director
FATHER WILLIAM KELLEY, S.V.D.
Divine Word Seminary
Bay St. Louis, Mississippi 39520**

"Wings Aloft"—A *Benefit Air Show*

For some pastors, fund-raising is an exciting and rewarding adventure. Do you remember hearing about a certain European priest with the gift of song? He toured America singing ballads to raise money for his church. Another, who was a skillful diver gave exhibitions of his art for the same purpose. Not so long ago, a monsignor billed as the "Masked Marvel", because of the outfit he wears, is a wrestler. By means of this sport he gets money for his home for boys. Father Malcolm O'Leary, a Divine Word missionary and former pastor of St. Francis Mission in Yazoo City, Miss., also had a fund-raising scheme. But in executing it he had to rely on the skill of others, for it was an air show. Mr. Horace Noble, a pilot and former student of the mission school was its chief promoter.

The continuous thrills and examples of precision flying of eighteen planes riveted the attention of the spectators for hours one Sunday afternoon in mid spring. The pilots were members of the Bronze Eagles of Houston, Texas, and the Chicago American Pilots Association. Competition between the two crews was arranged in balloon-bursting, spot landing, aerobatics and precision flying. The stunts of a midget radio-controlled plane were particularly fascinating. At the end of the contest, airplane rides were offered to the public at a nominal price.

In the late evening a buffet dinner



Rev. Malcolm O'Leary, S.V.D.
His air show was exciting . . . rewarding.

was served for the fliers and their families. With the awarding of seven trophies, the air show ended. For Father O'Leary the air show was undoubtedly exciting and rewarding, for its returns eased the financial strain on his parish for a while.

WORDS OF MOTHER TERESA

"I do not agree with the big way of doing things. To us what matters is an individual. To get to love the person we must come in close contact with him. If we wait till we get the numbers, then we will be lost in numbers. . . ."

—*Mission Intercom*

A Third For The Crosiers . . .

Rev. Theodore Kwaku Parker, O.S.C.

Ted Parker from South Carolina had the makings of a crusader; but it was during a visit to a Crosier monastery that he really wanted to be one. In the community were several members of his own race. Their esprit de corps proved that it was possible for him too, to realize his ambition in this crusading Order of the 13th century. Thus August 1946 became his starting point as a member of the Canons Regular of the Holy Cross.

The intervening years from then on until his ordination on June 27, 1972, were taken up with studies and social programs. With B.A. degrees in philosophy and social studies and a M.S. in education from St. Francis College, Fort Wayne, Indiana, the zealous Crosier pursued his crusade in the field of social service for his ethnic group. In appreciation of his spirit of dedication, he received a donation one summer, which allowed him to visit Ghana, Africa to study its history and culture at the University of Ghana. It was at that time that Brother Parker assumed the name *Kwaku* signifying the weekday on which he was born — Wednesday. (In Ghana, children are named after the day of the week on which they are born.)

His sojourn in Africa prepared him for his classes in African culture and history at the Wawasee Preparatory School. In the meantime his crusading spirit found several avenues to explore in Fort Wayne; the St. Mary's inner city church, the Fort Wayne Urban



Rev. Theodore Kwaku Parker, O.S.C.

League, the Indiana Criminal Justice Planning Agency, and the Fort Wayne-South Bend Diocesan Human Relations Commission.

Since his ordination, Father Parker, the Order's third Negro priest has been assigned to the Black Catholic Training Center in Chicago, located in St. Charles Lwanga's parish. In addition he will commute twice a month to his monastery and alma mater for a teaching assignment. About 140 students of the Wawasse Preparatory School (among whom are 28 young men and women of his own race) will benefit from his crusading experience.

The freedom, encouragement and love of his community enables Father Parker to envision a fruitful life in the ministry of his religious family and for his people in particular. May his crusading spirit never wane!

Snapshots of Fr. Hoefler's Jubilee Celebration



The Concelebrated Mass . . . the apex of the Jubilee.



The President of the Parish Council contributed as "A Voice from the Pews".

Snapshots of Fr. Hoefler's Jubilee Celebration



The banquet was prepared by skilled and loving hands.



"Good Fare Lessens Care" (a saying).

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A C.Y.O. RECOGNITION DAY



New officers taking their oath.

St. Mary's C.Y.O. in Houston, Texas is three years old. It has had its share of brickbats and bouquets. At last it holds a respectable place in the diocesan activities. The number of trophies won is the talk of the parish. The members therefore felt that an occasion for appraisal and reward should be arranged; hence a C.Y.O. Recognition Day was decided upon.

The event began with a Mass planned by the youths themselves. There was a review of achievements in drama, oratory and sports followed by the bestowal of awards. The C.Y.O. Boy and Girl of the Year, the coaches of the basketball and volleyball teams as well as other parishioners involved in the activities received kudos.

The review showed that the plays especially won outstanding acclaim.

The Baptism by Le Roi Jones (Imamu Baraka) and *The Bishop's Candlesticks* by Norman McKinnel rated first place in the deanery and third in the diocese. *The King of Soul* by Ben Caldwell won first place on the deanery and second on the diocesan levels. Oratory too, contributed to the prizes bagged.

The basketball team coached by a parishioner is first among the diocesan winners. The volleyball team also coached by a parishioner made a name for itself in the diocesan sports. Even softball drew lots of applause from its fans.

Much credit for the performance of the C.Y.O. is due to its dynamic director Divine Word missionary Father Clifton L'abbe. It is his method of encouraging the youth to commit themselves to Christ.

A C.Y.O. RECOGNITION DAY



A trophy for the football coach. . . .



. . . and one for the volleyball coach.

Profiled by His Word . . .

by SISTER MARY SAMUEL STEFFEN, O.S.F.

*By the rivers of Babylon we sat and wept when we remembered Zion.
On the willows nearby we hung our harps. Those who captured us
told us to sing. . . . How can we sing the Lord's song in a foreign land?*

— Psalm 137:1-5



Sister Mary Samuel
Steffen, O.S.F.

"By the rivers of Babylon we sat and wept. . . ."

Teardrops afloat on historic waters! Time and circumstance may change, but for profile usage Scriptural application remains constant. As Martin Buber observed, "The Bible has, in the form of a glorified remembrance, given vivid, decisive expression to an ever-recurrent happening."

Truth is apparent even though word power seems to glorify reality in Psalm 137. It was the inspired writer's privilege to employ whatever literary style he wished when he recorded God's message. Thus descriptive poetry became the vehicle of an earth-to-heaven movement on the bridge of time.

There just couldn't have been anything glorious about the Babylonian

captivity which began in 587 B.C. and lasted until 539 B.C. Those frustrated Jewish prisoners, exiled by Nebuchadnezzar and taunted by their captors, didn't know that a psalmist would immortalize their tears through Biblical poetry. Yet, their experience stands today as a symbolic reminder of Everyman's homesickness for the true Jerusalem. Somewhere on this bridge of historical remembrance each contemporary pilgrim can locate his position.

Arches 1902 - 1967 A.D. mark the span traversed by Langston Hughes during his years of exile. Frustration accompanied him the whole way, but Harlem's future Poet Laureate refused to exit by way of tears. He had caught Grandmother's lesson when he listened to her stories in which life always seemed to "move heroically to an end." In fact, he had grasped the implication so well that when the proud lady died there were no tears in him to prove his love.

But Langston was not completely devoid of tears. The motherly lady who sheltered the twelve-year-old lad after Grandmother's death was serious about providing for his spiritual welfare. To secure his salvation, Auntie Reed took Langston to a revival service. Under

congregational-prayer pressure the boy finally decided the time had come to "get up and be saved." After the session he was unable to live his lie of belief so "that night, for the last time in my life but one . . . I cried." With those words, personal tears were immortalized in *The Big Sea*, his autobiography up to the year 1940 when it was published by Alfred A. Knopf.

The title of Langston Hughes's life story alludes to his affinity for water. One of the first experiences he describes, enroute to Africa, is dumping all his books into the "moving water." The twenty-one-year-old black had suddenly realized how those books from Columbia stood between him and people.

That impulsive act of destruction must have been painful because the young man's attachment for books dated back to early childhood. At the age of six, Langston had discovered security in a little-vine-covered library on the Capitol grounds of Topeka, Kansas. Here was a building that "didn't seem to have a mortgage on it," and always there were kind ladies who helped him escape into a wonderful world of reading tables, chairs and books.

Librarians became his forever love, and books continued to happen when Grandmother took the second-grade boy to her Lawrence, Kansas, home. Now his two-cover escape route became more necessary than ever because Langston was unhappy in this lonely place. Flesh and blood people around him "suffered in monosyllables" where-

as people in books had the comfort of beautiful language whenever they suffered. These vicarious experiences led him to "believe in books more than people." He also concluded that this belief was wrong. Reparation was made through the book-dumping incident, a watery solution which — financially speaking — proved more costly than tears.

"How can we sing the Lord's song in a foreign land?"

In his celebrated poem "The Negro Speaks of Rivers," Langston Hughes truly reveals that he's "known rivers." He has "bathed in the Euphrates," dwelt near the Congo, studied the Nile, and caught the song of the Mississippi. Like those rivers, he sings, "my soul has grown deep." A poem for this man was an act of the spirit, a special gift of God; and so by his creation of poems he kept his interior alive and more or less at peace. Through poetry he dared to let his voice rise in rhythms over a hostile America. In contrast to the Babylonian captives, he could and did "sing the Lord's song in a foreign land."

Langston's lack of roots set him adrift on the Big Sea — his synonym of life. Literally this drifting took him to Africa, Mexico, Europe and back to America again. Always the land was foreign and doors opened or closed according to the mood of the persons behind them. The restless young man's array of experiences included teaching English in Mexico, truck gardening on Staten Island, waiting tables in Paris night clubs or in hotels and restaurants,
(Continued on Page 77)

ALONG THE DIVINE WORD MISSION TRAIL

BAY ST. LOUIS, MISSISSIPPI (*The Seminary*)

The annual Retreat for the missionaries was conducted by Father Dudink the Novice Master and Father Ahner one of our instructors in the Catholic Theological Union in Chicago.

Two of our Mississippi missionaries, Fathers Bourges and O'Leary had reason to reflect on the relevance of the words of Sacred Writ in Hebr. 13;14 — "Here we have no lasting city." The occasion was their being transferred; the former to St. Gabriel's Mission at Mound Bayou, and the latter to the pastorate of Holy Ghost Church in Jackson. The recently ordained Father Walter Bracken of Canada received his first assignment as associate pastor of Holy Ghost Church.

According to the words of the Wise Man, "there is nothing new under the sun." But a flea market on our seminary grounds is. The project was organized by our Vocation Director Father William Kelley to help in renovating the students' quarters and establishing a scholarship fund. A group of friends of the Seminary called the Divine Word Auxiliary sponsor the enterprise.

Drawing on his vast experience as pastor, Father Theriault the Retreat Master sought to convince the retreatants of the importance of their apostolate. "See, judge, act," the time-proven principle should be their guide-line.

In an impressive ceremony, our novices ended their year of probation. Each vowed to be a Divine Word



Brother Hypolite near the trophy display.

Missionary and thereby labor to extend the kingdom of Christ.

During the summer our scholastic confreres Ronald Bernard and John Crooms have been on the road recruiting vocations. They gained much from the experience. The response to their zealous efforts helped to swell the number on the students' roster.

JEANERETTE, LA.

Our Lady of the Rosary Parish

The fund-raising scheme for the parish payed off very well. A benefit chicken barbecue was decided upon. The pastor Father Friedel and the councilors planned their strategy on the Spanish saying: "The way to a man's heart is through his stomach."

Profiled — (Continued from Page 75)

serving as doorman, cook, clerk, and busboy. Finally the overseas search brought the seeker home to his true love. Literature became his Big Sea. The education which had abruptly ended after one year at Columbia University was given a new start, this time at Lincoln University in Oxford, Pennsylvania. During his years here, Langston mingled with the literary greats of his race and found himself thrust into the Negro Renaissance which was at its height during the 1920's. To him belongs much credit for the movement's continuity which brought many black artists and songwriters into the limelight.

"On the willows nearby we hung our harps."

Not Langston Hughes. Often he may have been tempted to hang up his harp but creation was to keep him alive. Besides appearing in countless anthologies, he authored 36 books of poems, short stories, plays, juveniles, and of course his ever-enduring autobiography. His novel *Not Without Laughter* received the Harmon Gold Medal Award for Literature. This was just one of the numerous honors he garnered for his writing — a sensitive style that presented life in a positive way and at the same time edged with sorrow. Differing again from the prisoners of Babylon, Langston was productive under stress. Instead of weeping over his problems, he sought release through creative expression. The world of literature is definitely richer for not having provided a willow tree on which he might have hung his harp.

Though Americans are specifically mentioned, alienated people of every time and situation can identify with the beautiful "I, Too" poem in which Langston Hughes looked to a day when people would be appreciated for personhood rather than their social status. As a "darker brother" he knew what it meant to "eat in the kitchen when company comes." Also, he had more of that material food in mind when he encouraged his fellow blacks to "laugh, eat well and grow strong" for someday "they'll see how beautiful I am and be ashamed." Someday, yes. At the moment, however, time is too contemporary to know what liberating forces will attune Everyman's harp. But, wherever hope is kept alive, frustrations will give way, tears will be immortalized, and the Lord's song will be sung.

REQUEST FOR BOOKS

The library of St. Augustine's Divine Word Seminary here at Bay St. Louis, Mississippi, suffered extensive damage by Hurricane *Camille*, and the losses have never been completely restored.

Books of an adult nature and on a college-university level — Theology, Church History, Literature, History, Biography and good fiction — will be gratefully received.

Please send your contribution of books labelled: *Special 4th Class Rate*.

... BOOKS to:

FACULTY LIBRARY
ST. AUGUSTINE'S
DIVINE WORD SEMINARY
BAY ST. LOUIS,
MISSISSIPPI 35520

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—seventy-five dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

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BAY ST. LOUIS, MISSISSIPPI 39520**

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